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(A MAP OF)  
(THE KINGDOM OF)  
GUATEMALA





A  
STATISTICAL AND COMMERCIAL  
HISTORY  
OF THE  
KINGDOM OF GUATEMALA,  
IN  
**Spanish America:**  
CONTAINING  
IMPORTANT PARTICULARS  
RELATIVE TO ITS  
**PRODUCTIONS, MANUFACTURES,**  
CUSTOMS, &c. &c. &c.

WITH AN ACCOUNT OF ITS  
CONQUEST BY THE SPANIARDS,  
AND A NARRATIVE OF THE PRINCIPAL EVENTS DOWN TO  
**THE PRESENT TIME:**

FROM ORIGINAL RECORDS IN THE ARCHIVES; ACTUAL OBSERVATION;  
AND OTHER AUTHENTIC SOURCES.

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By DON DOMINGO JUARROS,

A NATIVE OF NEW GUATEMALA.

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TRANSLATED BY J. BAILY, LIEUTENANT R. M.

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EMBELLISHED WITH MAPS.

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TO  
THE RIGHT HONOURABLE THE  
VISCOUNT MELVILLE,  
FIRST LORD OF THE ADMIRALTY,  
&c. &c. &c.

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MY LORD,

PERMISSION to lay before the Public an English Version of the History of Guatemala, under your Auspices, is an honour that calls forth my anxiety as well as my gratitude; the latter for your condescension, and the former, lest the production should not be found to merit such a distinction.

Sensible that the sanction of your Lordship's name will draw attention towards any work it is affixed to, I shall deem myself peculiarly fortunate, should the present one pass the ordeal of public examination, without subjecting me to censure for having unworthily sought eminent patronage to an undeserving performance.

I am,

MY LORD,

Your Lordship's most obedient,

And very humble servant,

J. BAILY.

*Kennington, January, 1823.*



## PREFACE.

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As Spanish America will probably, in a short time, open a most extensive field for the employment of British capital and British industry, and ultimately prove an inexhaustible source of advantage to the various branches of our manufactures and commerce, every work, how humble soever its pretensions may be, that, upon good authority, can furnish something in addition to the very slender stock of information we already possess, of any portion of that interesting Country, will, perhaps, be acceptable to the Public.

With the hope of contributing towards a more general knowledge of the Kingdom of Guatemala, the following Work has been translated: should that hope be realized, the production will be duly appreciated: on the contrary, if nothing worthy of notice be presented, it will share the fate of many other books, and either be wholly neglected or soon forgotten. The Author, Don DOMINGO JUARROS, being a dignified Secular

Ecclesiastic, and Synodal Examiner of the Archbishopric of Guatemala: his rank gave him access to Records in the departments of Government, as well as to those of the different Convents: the exercise of his official duties occasioned him to visit various parts of the Country, which afforded him every facility of making observations upon them; of the more remote districts, to which personal inspection did not extend, his connexion with the Clergy enabled him to obtain accurate information from the heads of the different Curacies, so that it may be fairly said, his materials have been drawn from sources that stamp upon them the character of authenticity: for these, or for the manner in which they have been used, the Translator does not presume to solicit particular favour; they are submitted to the tribunal of Public Opinion, before which, their merits, and his own humble efforts to make them known to the English reader, will receive such an award as is impartially due to them.

In a country where Catholicism governs with autocratic despotism, and where the

general mass of population possesses no more of the lights of science, than the ruling power, for reasons well adapted to preserve an unlimited sway, thinks proper to permit, it follows, almost as a matter of course, that when an Author, who is a dignitary of the Church, writes a History of that Country, how liberal soever in sentiment, and little tinctured with bigotry he may be, the minutiae of religion will, from various and very cogent causes, form a prominent feature in his work ; and the original of the present account abounds in passages of this description : but as introducing this portion of it into the Translation would have nearly doubled the size, and consequently much increased the price of the book, without contributing to make it more generally interesting ; many chapters have therefore been entirely omitted : yet, that the reader may not remain wholly uninformed of their import, he is presented with the heads of some of them, *viz.* Of the Metropolitan Church of Guatemala, with a History of the Image of Nuestra Señora del Socorro worshipped in it.—Of the Convents in the City of Guate-

mala.—Of the Nunneries and Religious Houses for Females.—Of inferior Religious Orders or Fraternities.—Of the Parishes and Chapels of the City, with their Religious Festivals.—Of the Coronation of the Image of St. Joseph.—Of Festivals celebrated in the Cathedral.—A Chronological Account of the Governors and Captains-General of the Kingdom.—Idem of the Archbishops and Bishops of the different Dioceses.—Idem of illustrious Ecclesiastics, and other individuals who have flourished in the Capital,—and several others of similar character.

Should the Volume be the means of exciting diligent and scientific inquirers to make farther researches, in a Country that presents so many objects worthy of careful investigation, the intent of its publication will be amply fulfilled.

J. B.



A

# STATISTICAL DESCRIPTION

OF

## GUATEMALA.

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### PRELIMINARY OBSERVATIONS.

**T**HE innumerable advantages, and the great utility resulting from the study of history, are universally acknowledged. It not only delights the mind, by recounting the extraordinary events of distant countries, by relating the prowess of those who have preceded us in the calendar of time, and by recording the exploits of our ancestors; but it will teach us the manner in which we ought to conduct ourselves on occasions of difficulty, by holding up to view what prudent and sensible men have done in similar circumstances; it will animate us to the performance of noble actions, by setting before us the glorious examples of our predecessors; and it will eternize the memory of heroes, long since withdrawn from the great theatre of life, who by their achievements have dignified the human race. From these advantages the city of Guatemala has been hitherto excluded; its annals have found no recorder; and its history

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has had no existence, except in the earnest desire of its true patriots.\*

Geography and chronology being indispensable to our purpose, we will treat of them before entering upon our historical part, in order that our readers may set out upon a road provided with every convenience for pursuing an unobstructed journey. With this intention the following Preliminary Treatises have been composed. In the first, the history of Guatemala will be commenced, by giving a geographical description of the whole kingdom; in the second, this will be followed by a chronicle, or chronological index of the rise, progress, and incidents most worthy of notice, and an account of the principal political bodies of the chief city. These, it is hoped, will smooth the way for persons who possess the requisite talents, and sufficient store of information, to undertake a work so much desired as the History of Guatemala, on a more extensive plan.

In order that the information conveyed by the ensuing pages may be distinguished by critical exactness, recourse has not been had to books of geography and general histories of the Indies; works which, from their great extension, cannot be free from mistakes and inaccuracies, how careful soever their authors may have been to avoid them; but we have drawn our materials from the chronicles of the provinces, from the records of the Dominican and Franciscan convents in the city of Guatemala, from authentic manuscripts,

\* The monarchs of Spain have been so fully convinced of the great importance of this subject, that they have, at various periods, commanded the history of the kingdom of Guatemala to be written, as appears from the Ordonnances of Dec. 19, 1533, Aug. 16, 1572, Sept. 23, 1580, and Feb. 13, 1581.

and from the communications of persons whose veracity can be depended upon. But with all these advantages we do not pretend to a total exemption from errors, and some trifling incorrectness; for there are many causes which may occasion mistakes in the relation of facts, when the narrator has not been a witness to them; and in the description of countries, if he has not travelled over them. Such causes arise from the carelessness of informants, the insufficient explanation of writers, the ambiguity of terms by which they communicate their ideas, and the fallibility of the human memory. The reader is entreated to bear these in mind, if by chance he should meet in the following treatises with any observations that may be found inaccurate.

## TREATISE THE FIRST.

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### *Succinct Notices of the natural and political History of the principal Places.*

TOWARDS the end of the fifteenth century, it pleased divine Providence that the light of Christianity should dawn in the horizon of the vast regions of the west ; that the inhabitants of the ancient continent should become acquainted with the reality of millions of their own species, who, in the judgment of many learned men, existed only in the imagination of a few philosophic individuals ; and that a country should then be discovered, which, for its immense extent, and the rarity of its productions, received the name of the New World. A discovery of so much importance required that those who had made it, should immediately communicate their good fortune to all the world with the most scrupulous exactness ; but although three centuries have elapsed, we see, with the greatest astonishment, that provinces, and even whole kingdoms, on this spacious continent, are at this time as little known to the world in general, as if they had but just been discovered. This is the fact, not only in the Arctic and Antarctic lands, where the Spaniards have never set foot ; but it is the case also in those countries which they have been in possession of ever since their first arrival. With a blush for our ignorance, we must reckon in the latter number

the kingdom of Guatemala, one of the richest in America, not so much from its mines of gold and silver, as from the incredible numbers of useful and rare productions in the animal, vegetable, and mineral worlds that are found in it. To be convinced of the truth of this assertion, it is only necessary to open a book of geography, and we shall perceive that provinces the most flourishing, and places the most important, are not noticed; where towns are mentioned, it is scarcely more than to record their names: the few that are described in any thing like detail, are represented under so many circumstances of error and falsehood; as to remain as much unknown (so far as their actual state is concerned) as they ever were. How can this kingdom be known so fully as it deserves to be, so long as there does not exist a correct delineation of its provinces? How can such a description be furnished by the inhabitants of the old world, when we, who have been born and brought up in Guatemala, encounter difficulties in acquiring correct information relative to very many places within its boundaries? These reflections have induced me to undertake this task, notwithstanding serious apprehensions that my talents are too humble for the skilful performance of such a work, as well as the conviction of its remaining in some respects incomplete, from the circumstance of my being the first to attempt the subject; but the want of a work of this nature leads me to hope it may be favourably received by the public. It has been my study to avoid too great a prolixity, and with this view a detailed description of villages has been omitted; for it would occasion numerous repetitions, and

produce a narrative at once insipid and monotonous, as in fact they differ but very little from each other; therefore such only as offer something peculiar and worthy of being known will meet with particular notice.

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## CHAP. I.

### *Of the Kingdom of Guatemala in general.*

THIS kingdom received its name of Guatemala from the word *Quanhtemali* (which in the Mexican language means a decayed log of wood), because the Mexican Indians, who accompanied Alvarado, found near the court of the kings of Kachiquel, an old worm-eaten tree, and gave this name to the capital. The Spaniards continued it to the city which they built; and from the city they gave the same appellation to the whole kingdom. Some writers have derived it from *U-hatez-mal-ha*, words that, in the Tzendal language, signify a mountain that throws out water; doubtless alluding to the mountain on the skirts of which the city of Guatemala was built. The kingdom of Guatemala extends from the 82nd to the 95th degree of longitude west of Greenwich: and from the 8th to the 17th degree of north latitude; so that in length it is 13 degrees, making 227 leagues (Spanish) of  $17\frac{1}{2}$  to a degree, or 260 English geographical leagues; but the travelling distance may be calculated at more than 700 Spanish leagues, from the Chilillo, which bounds the territory of the *audiencia* of Mexico to Chiriqui, where the jurisdiction of the province of Santa Fé de Bogota terminates. It embraces 9 degrees in breadth from the most southerly

lands of Costa Rica, to the most northerly part of the province of Chiapa. The range of the land from one sea to the other, that is, from the Pacific to the Atlantic, where it is the greatest, is 180 leagues; and, where least, not less than 60. On the west, the kingdom of Guatemala is bounded by the Intendencia of Oaxaca in New Spain, on the north-west by the Intendencia of Yucatan, on the south-east by the province of Veraguas in the kingdom of Terra Firma, a district of the audiencia of Santa Fé; on the south and south-west by the Pacific Ocean, and on the north by the Atlantic Ocean. The jurisdiction of the royal chancery of Guatemala, therefore, extends on the shores of the Atlantic from the coast of Walis in the Bay of Honduras, to the Escudo de Veraguas;\* and from the bar of the river Parredon in the province of Soconusco, to the mouth of the river Boruca, in the province of Costa Rica on the Pacific; and by land from the river Chilillo in the province of Oaxaca, to the district of Chiriqui in the province of Veraguas.

The air of this region is generally salubrious, except on the sea coast to the northward. The whole of the country is an alternation of mountains and plains, which causes a diversity of temperature highly favourable to the productions of every climate. The soil is so fertile as to yield fruits, even on the mountains, without cultivation; and so great is the variety, that there are reckoned more than 40 genera; and in many of these there are distinct species. There are, for example, 3 species of plantain, 4 of apples, 5 of pine-apples, 5

\* A small desert island near the coast of the province of Veraguas in 9 deg. 21 min. north latitude, and 82 deg. 46 min. west longitude: it was discovered by Columbus.

of peaches, 3 of sapotes, more than 10 of jocotes, and also of many others: from these advantages there is always a great abundance of fruits in every season of the year. The species of flowers that beautify the gardens are not less numerous; and the plenty of culinary vegetables is equally copious. There is a great variety of grain, as the maize, which is so fruitful as to yield 100 for one, and in some parts even 500 fold, besides producing two, and sometimes three harvests a year; wheat, barley, rice, and sessamum, a sort of Indian corn. Of pulse, there are various species of kidney beans, garbanzos, or Spanish peas, lentils, beans and several others: to speak generally, this soil is not deficient in any thing, either for the necessaries or for the luxuries of life.

Besides those just mentioned there are many other productions that would supply the means of carrying on an extensive commerce; for instance, a great number of very valuable woods, such as cedar, caoba or red wood, granadillo, ronron, brasil, purple wood, mahogany, guayacan, mangrove, and many others; many medicinal plants, fruits, and woods, as jiole, palo de la vida, copalchi, sarsaparilla, hellebore, contrayerba, musk, canchalagua, calaguala, tea, coffee, ginger, mechoacan, julep, cassia, tamarinds, &c. A profusion of gums and balsams, estimable for their fragrance, curative virtues, or other uses; as turpentine, Carana, Leche de Maria (a gum) dragons' blood, amber, white and black balsam, and oil of balsam; a number almost infinite, of productions that minister both to the necessities and the luxuries of life: among them are cochineal, achiote, pepper, lacre, bastard saffron, chiapa pepper,



vanilla, hides, sulphur, saltpetre, sal ammoniac, purple (from the murex), mother of pearl, tortoiseshell, cordage, sail cloth, cotton of various kinds, tobacco, and, above all, sugar, cocoa, and indigo. These are the principal articles of the commerce of the kingdom, and the two last are the best that are known of their species.

The different kinds of animals bred in this country are almost innumerable; for besides nearly all those common to Europe, and peculiar to America, as the danta, the armadillo, the tepisquinte, the alligator, the guana, lories, and parrots of various kinds and exquisite feather; there are some that are peculiar to this region, as the zorilla a small fox, and the quezal, a beautiful bird, the plumage of which is highly esteemed.

The earth abounds with mines of gold, silver, iron, lead, talc, and other minerals. There are several volcanoes, from which, at various periods, there have been many and great eruptions: the most celebrated are those of Tajumulco in the province of Quezaltenango; Atitan in the province of Sololá; Guatemala in the province of Chimaltenango; Pacaya in the province of Sacatepeques; Izalco in the province of Zonzonate; those of St. Salvador, and St. Michael, in the intendancy of St. Salvador; and those of Momotombo and Mazaya in that of Nicaragua.

The kingdom is watered by rivers and small streams innumerable. Of these some disembogue into the sea to the northward, and others to the southward; of the first, the most navigable are the Fresh Gulf, the Motagua, the Camalecon, the Ulua, the Lean or Leones, the Aguan, the Limones, the Rio tinto, the Plantain river, the

Pantasma, the Mosquito, and the St. Juan. Among the second, the principal are the Guista, the Samalâ, the Xicalapa, the Michatoyat, the Slave river, the Paza, the Zonzonate, the Lempa, the Viejo, the Nicaragua, and the Nicoya. There are also several lakes of which the most celebrated is the lake of Granada, the largest; the Atitan, the Peten, and Amatitan.

This region was formerly possessed by people of many different nations, each governed by its chief, and who were continually at war with each other; hence it is that the present inhabitants speak so many different languages; some using the Mexican, others the Quiché, Kachiquèl, Subtujil, Mam, Pocomam, Poconchi, Chorti, Sinca, and many more. Although these tribes are of different origin, various in their manners, opposite in their inclinations, profess distinct faiths, adopt dissimilar customs, and speak each its peculiar language, yet at the present day they all concur in the exercise of the Catholic religion, which is the only one professed throughout the provinces, with the exception of some few idolaters, whom all the efforts and zeal of the ministers of the gospel have not been able to bring within the pale of Christianity.

The principal part of the country was subdued in 1524, and following years, by Pedro de Alvarado. At that period it was more populous than it now is; for by the census taken in 1778 by order of the king, the population amounted to no more than 797,214; whereas, at the time of the conquest it was so numerous, that we are assured it was composed of more than 30 different nations.

The government of this widely-extended region is administered by the royal audiencia of Guatemala, the president of which is governor and captain-general of the kingdom, having a great number of inferior officers for the better regulation of the provinces. The spiritual affairs are directed by the archbishop of Guatemala and three suffragans, except in the small district of Peten, which is under the charge of the bishop of Yucatan. The ecclesiastical division of the kingdom consists of four bishopricks, *viz.* Guatemala, that in quality of metropolitan extends over the whole kingdom; but the peculiar territory of the archbishoprick of Guatemala stretches 214 leagues from the plains of Motocinta, the most westerly village of the diocess, to the boundaries of the curacy of Conchagua, the most easterly; and 116 leagues from the Fresh Gulf on the northward to the shores of the Pacific southward. In this district there are 108 curacies, 23 collated curacies of regulars, 16 under charge of the Dominicans, 4 of the Franciscans, and 3 of our Lady of Mercy; 424 parochial churches, and 539,765 inhabitants. This bishoprick was erected by Pope Paul the Third, by a bull bearing date December 18, 1534; from that period to the present time the chair has been occupied by 7 archbishops and 16 bishops. The second bishoprick is Leon, having jurisdiction over the intendancy of Nicaragua, and the government of Costa Rica: in it there are 39 curacies, 3 establishments for the conversion of infidels, 88 parochial churches, and 131,932 inhabitants. From its erection to the present time this diocess has had 37 bishops. The third is Ciudad Real, its jurisdiction com-

prehends the three divisions of the intendency of Chiapa; it contains 38 curacies, 102 parish churches, and 69,253 inhabitants. The fourth is Comayagua, the jurisdiction of which is confined to the intendency of Honduras; within its territory there are 35 curacies, 1 establishment for the conversion of infidels, 145 parish churches, and 88,143 inhabitants.\*

The civil government of the kingdom is at present divided into 15 provinces, of these 8 are superior *alcaldias*, *viz.* Totonican, Sololá, Chimaltenango, Sacatepeques, Zonzonate, Verapaz, Escuintla, and Suchiltepeques; two are corregidorships, Quezaltenango, and Chiquimula; one a government, Costa Rica; and four are intendancies, Leon, Ciudad Real, Comayagua, and St. Salvador. Five of these provinces are situated on the shores of the Pacific; five on the Atlantic, and five interior.

\* In computing the number of inhabitants of the kingdom, parishioners of the diocess, and inhabitants of the provinces, recourse has been had to the census taken by order of the King of Spain in 1788, as being the most recent and complete that could readily be consulted, because it gives the numbers in the separate provinces and districts. It may, however, be considered too low; for, by comparing it with the enumerations made by order of the bishops, there will be found a material discrepancy; if we add together the numbers of the different districts of the bishoprick of Comayagua in the royal census of 1778, the amount will be no more than 81,143; whereas that taken by order of the bishop in 1791, makes the number 93,501. In Chiapa, in 1778, the number given was 62,253, but by a census in 1796 it was 99,001: similar increase has been perceived in the other two diocesses.

## CHAP. II.

*Of the Provinces on the Sea Coast to the Southward.*

CHIAPA is the first province in this direction, proceeding from New Spain. It is bounded on the west by Oaxaca, on the east by Totonacapan and Suchiltepeques, on the north by Tabasco, on the north-east by Yucatan, and on the south by the Pacific Ocean. It enjoys every kind of climate; its soil yields all the productions of the kingdom, animal as well as vegetable; and it also produces the shrub which bears the Chiapa pepper. Father Remesal asserts, that the nations who inhabited this district came from the province of Nicaragua, and intrenched themselves so strongly here, that the kings of Mexico could never succeed in subduing them. When the Mexican empire fell, they spontaneously offered themselves as vassals to the king of Castile, and in his name rendered homage to Ferdinand Cortes; but very soon after revolted. Cortes sent Diego de Mazariegos with a small force in 1524 to pacify them: in this object he easily succeeded, though he was scarcely returned to Mexico before they again rebelled. In 1527, Mazariegos came a second time to chastise them, but they were not subdued without fighting several obstinate battles. From that period, there reigned an uninterrupted peace between the Spaniards and Indians of this part until 1712, when the people of the province of Tzendales, joining with those of Chiapa, amounting in all to 32 towns, formed an alliance against the

invaders, became apostates to the faith they had long professed, profaned the sacred edifices, put many ministers of the gospel to cruel deaths, paid impious adoration to an Indian female, and committed many other atrocities. By the zealous exertions of Toribio Cosio, president of the royal audiencia, who set out immediately from Guatemala, with a well-appointed force, the whole of the revolted towns were recovered to the Catholic faith, and the former peace and tranquillity restored. This important service was rewarded by his majesty's conferring the title of Marquis of Torre Campo upon the president. On the 21st of November, the day on which the victory was obtained, there is annually celebrated a solemn thanksgiving in the cathedrals of Guatemala and Ciudad Real, at which all the constituted authorities attend.

What now forms the intendancy of Chiapa, was, in the period of its Paganism, divided into five provinces, peopled by as many different nations, who have, to the present day, preserved their distinct idioms, *viz.* Chiapa, Llanos, Tzendales, Zoques, and Soconusco. Of the last, the Spaniards formed the government of Soconusco; and of the other four the *alcaldia mayor* of Ciudad Real: by a royal order in the year 1764, the latter was again subdivided to form the *alcaldia mayor* of Tuxtla, which is composed of the districts of Chiapa and Zoqués; whilst those of Llanos and Tzendales remain to that of Ciudad Real. In 1790, the intendancy of Chiapa was created, and these three districts were united under the jurisdiction of the intendant, who resides in Ciudad Real, and has a deputy

in each of the places, Tuxtla, Soconusco, and Comitán.

The first division, or that of Ciudad Real, contains 1 city, which is the capital, and the only one of the province, 1 town, and 56 villages; these are divided into 20 curacies, and all together contain a population of 40,277 souls.

Ciudad Real is the capital of this division of the intendancy, and of the bishoprick of Chiapa. It was founded by Diego de Mazariegos with the view of keeping in subjection the province, which with so much difficulty he had recovered. On the 4th of March, 1528, this commander assembled the chiefs of his army, and appointed 2 alcaldes, 6 regidores, a chief alguacil, a major-domo, and a procurator. On the 31st of the same month the new town was begun on the spot where the city now stands. It was at first called Villa Real; then Villa Viciosa, and afterward Villa de St. Christoval de los Llanos, by which name it is mentioned in some public documents in the year 1531: finally, by an order, dated 7th July, 1536, the Emperor Charles the Fifth commanded it should be called Ciudad Real, and granted to it the honours of a city; the preceding year he had assigned to it armorial bearings, *viz.* a shield, with a river between two mountains, upon one of them a castle, Or, and a lion rampant; on the summit of the other a palm-tree, Vert, and another lion; the whole upon a field, Gules. The church of Villa Real was dedicated to the Annunciation of the Virgin, but when the name of the town was changed to St. Christoval, the same appellation was given to the church; Pope Paul the Third elevated it to the episcopal dignity, and

nominated the licentiate, Juan Arteaga, a friar of the order of Saint Jago, as the first bishop. For the service of the church there is a chapter, composed of a dean, an archdeacon, a precentor, an instructor of the clergy (*maestre escuela*), and a canon; there are also a curate-rector, a chief sacristan, 6 chaplains, and 4 acolytes; there is a college, which is a magnificent building, and a very handsome chapel. The city contains but one parish, that of the cathedral; it has four convents, *viz.* our Lady of Mercy, founded in the year 1537; St. Domingo, in 1545; St. Francisco, established in 1575; and St. Juan de Dios, the hospital of which was built by Juan Bautista Alvares de Toledo, bishop of Chiapa; and the convent of La Concepcion, for females; there was also a college of Jesuits. Besides these there is a church dedicated to our Lady of Charity; without the city there are two oratories, one of St. Nicholas, the other of St. Christopher; and 5 barrios, or wards of the Indians, with their respective chapels. The population is small, being only 3333 individuals, and about 500 Indians in the barrios. In this city were born Francisco Salcedo, of the order of St. Francisco, who was highly esteemed for his sanctity, and of whom, by a certain class of people, many miracles are related; and Diego del Saz, of the same order, a man of most exemplary virtue, whose body is said, on the same authority as the preceding miracles, to have remained 50 years uncorrupted after its interment. In the vicinity of the city there are several caverns, where very beautiful specimens of stalactites are found. Ciudad Real is situated in 16 deg. 35 min. of



north lat. and 94 deg. 16 min. long. west from Greenwich; distant 130 leagues north-west of Guatemala.

St. Fernando de Guadalupe, a town situated on the bank of the river Tulija, nine leagues distant from Tumbalá; its population is rather more than 200 Indians, with a few Spanish and Mulatto families. The soil is fertile, and well suited to the cultivation of cocoa, sugar, pepper, and many other articles; the river supplies an abundant variety of fish; the climate is hot, but by no means in the extreme. The town was founded by the intendant Don Augustine de las Cuentas Zayas, in the year 1794, with the view of facilitating the navigation of the Tulija, and, by its means, of opening a communication with Campeche, the lake of Terminos, the garrison of Carmen, and other contiguous points: the successful progress of this design during the first six years has clearly shewn the advantages of the undertaking.

St. Domingo Sinacantan, a very ancient village, that formerly belonged to the Mexican empire, and from which the Mexicans directed their attacks upon the Chapanecos; contains about 2000 inhabitants. In the vicinity of this place there is found a species of small stones of a steel colour, and of a cubic figure, two or three lines in length, called St. Anne's stones; they are very medicinal, and it is asserted that persons suffering under hysterical affections, receive relief from drinking water in which they have been boiled.

St. Juan Chamula, a village remarkable only for its numerous population, which exceeds 6000 persons.

St. Bartholomew de los Llanos is also a very large village ; it has two churches, and the population, including that of some contiguous cultivated possessions, amounts to 7410 souls.

St. Domingo Comitán, is the residence of the deputy-intendant of the province, and celebrated for its commerce ; there is a good convent of the Dominicans ; with the inhabitants of some neighbouring plantations the population amounts to 6815 persons.

St. Jacinto Ocosingo, chief place of the province of Tzendales, has more than 3000 inhabitants.

St. Domingo Palenque a village in the province of Tzendales, on the borders of the intendancies of Ciudad Real and Yucatan. It is the head of a curacy ; in a wild and salubrious climate, but very thinly inhabited, and now celebrated from having within its jurisdiction the vestiges of a very opulent city, which has been named Ciudad del Palenque ; doubtless, formerly the capital of an empire whose history no longer exists. This metropolis,—like another Herculaneum, not indeed overwhelmed by the torrent of another Vesuvius, but concealed for ages in the midst of a vast desert,—remained unknown until the middle of the eighteenth century, when some Spaniards having penetrated the dreary solitude, found themselves, to their great astonishment, within sight of the remains of what once had been a superb city, of six leagues in circumference ; the solidity of its edifices, the stateliness of its palaces, and the magnificence of its public works, were not surpassed in importance by its vast extent ; temples, altars, deities, sculptures,

and monumental stones, bear testimony to its great antiquity. The hieroglyphics, symbols, and emblems, which have been discovered in the temples, bear so strong a resemblance to those of the Egyptians, as to encourage the supposition that a colony of that nation may have founded the city of Palenque, or Culhuacan. The same opinion may be formed respecting that of Tulhá, the ruins of which are still to be seen near the village of Ocosingo in the same district.

#### DISTRICT OF TUXTLA.

The second division of the province of Chiapa is that of Tuxtla, which has been before mentioned as having formed part of the *alcaldia mayor* of Ciudad Real, and afterward constituting a separate *alcaldia*; it is now a sub-delegation of the intendency of Chiapa, containing 19,898 inhabitants, distributed into 33 villages, which form 13 curacies.

The most considerable village in this district is Tuxtla, the chief place, and residence of the *alcalde mayor*, who is *coadjutor* of the deputy-intendant. The population consists of a few families of Spaniards, some of Mulattoes, and a much greater number of Indians, the whole amounting to 4280 persons. There are here a custom-house, a post-office, and a manufactory of tobacco. It is 140 leagues distant from Guatemala and 18 from Ciudad Real.

Chiapa de Indios, a very ancient and large village, founded by Diego de Mazariegos in 1527. It has two churches, and contains 1568 inhabitants.

Tecpatlan, capital of the province of the Zoques has 2290 individuals.

## DISTRICT OF SOCONUSCO.

The third division of this province is Soconusco. It extends 58 leagues along the shores of the Pacific, from the plains of Tonalá, that border upon the jurisdiction of Teguantepeque, to the river Tilapa, which divides it from Suchiltepeques; its breadth ranges from the sea to the mountains, which, where greatest, is about 16 leagues. The climate is extremely hot; the country level, pleasant, and fertile; it is watered by 15 rivers, that increase the fruitfulness of it to a great degree; yet, from want of hands, very little of the land is under cultivation, consequently its precious productions are taken but little advantage of. It abounds in woods of the most exquisite kinds, delicious fruits, and medicinal plants: indigo, achiote, vanilla, leche de maria (a valuable gum), cotton, pita (a species of flax), and a great many different sorts of drugs. The principal articles of the commerce now carried on, are cocoa, the most esteemed of any in the kingdom, and fish caught in the rivers, and on eight fishing-banks on the coast. There is also some salt manufactured; and that produced upon the estate called St. Paul, where no other process than condensing the water is required, is as good as the most celebrated of Teguantepeque. In proportion as the valuable products of the earth in this beautiful country are numerous, the abundance of wild beasts and reptiles\* is so great as to render it in-

\* Among the innumerable reptiles that infest the province of Soconusco, and others on the coast of the Pacific, there is a species of wasp called Ahorcadoras (hangers), which deserves particular mention, from the singularity of the only remedy for pre-

tolerable and almost uninhabitable. This was the first province in the kingdom that Pedro de Alvarado conquered in 1524; it originally appertained to the jurisdiction of the audiencia of Mexico, but in 1553 it was transferred to that of Guatemala. It contains 20 villages, and several plantations, forming together 5 curacies; the number of inhabitants amounts to 9078. The vernacular language of Soconusco is the Mam, but the natives generally speak the Spanish.

St. Domingo Escuintla is now the head of a curacy; it was formerly the residence of the governor, and then of the intendant's deputy, until the year 1794, when a violent tempest destroying the cacaguatales or cocoa plants, and other trees, the commerce and population were both so much diminished, that the sub-intendant removed to Tapachula, a village that carries on a moderate commerce, and contains about 2000 inhabitants of all casts.

The province of Chiapa lies between 14 deg. 40 min. and 17 deg. 30 min. north lat., and 93 deg. 16 min. and 95 deg. 46 min. west long.: in which space there are 1 city, 1 town, 1 valley, and 109 villages: the whole population is 69,253 souls.

#### THE PROVINCE OF SUCHILTEPEQUES.

The second province, in travelling from west to east, is Suchiltepeques; bounded on the west by Soconusco, on the east by Escuintla, on the north by Quezaltenango, on the north-east by Sololá, and on the south by the Pacific: its length by

venting the death of persons who are stung by them, which is to plunge the sufferer immediately into the water; or to compress the throat in the manner of hanging, until he is nearly exhausted.

the coast is 32 leagues ; and the breadth from the sea to the mountains 22 ; but all the villages are contained within the small space of 12 leagues ; there were formerly many more, and much more populous than they are at present ; for it only contains 8 curacies, formed by 16 villages ; and the inhabitants of these, of the salt-works, farms, and manufactories, do not exceed 15,000. The climate is warm, but less so than that of Soconusco. The province is watered by 16 rivers ; of these the Samalá, that runs through the districts of Quezaltenango and Totonicapan, and the Nagualate, that discharges itself into the sea, under the name of the Xicalapa, are the most important. It is fertile from its situation and abundance of water, and well wooded ; it produces all the fruits, timber, gums, and medicinal plants, peculiar to the climate ; but the chief article of commerce is cocoa, so excellent in quality as to be preferred by many to that which is produced in Soconusco. The cultivation of this valuable commodity is materially decreased since the province of Caraccas has been the great mart for it ; but recently it has been attempted to bring back the traffic to its ancient footing, and not without success, as former harvests only produced about 4000 loads, and the last yielded half as much more, or 6000. The people of Suchiltepeques also trade in cotton and sapuyul.\* The Quiché

\* Sapuyul is the kernel of the sapote, a fruit about six inches in length ; the kernel, which is from two to three inches, is enclosed in a shell, like a filbert ; around the shell there is a pulp of a fine scarlet colour, as beautiful to the eye as it is delicious to the taste ; over this there is a hardish rind. The Indians and poor people mix the sapuyul with cocoa to make chocolate. The abundance of sapotes is so great in this province, that the fruit

language is generally spoken by the natives. This province was subdued by Pedro de Alvarado in 1524, and is now governed by an alcalde mayor, who is commandant of the four companies of militia within his jurisdiction.

St. Antonio Suchiltepeques, the ancient capital of the province to which it gave name, is now so insignificant a village, as to be only the shadow of what it has been, but the remains of it still shew some of its former opulence; among these is the church, which is capacious and magnificent.

St. Bartholomew Mazatenango is the present capital of the province, and has been the residence of the chief alcalde since the decrease of population in St. Antonio: the number of inhabitants in this place is 2151, among whom are a few Spaniards; the chief articles of commerce produced here are cocoa and cotton. It is situated in 14 deg. 20 min. north lat., and 92 deg. 26 min. west long.; distant 40 leagues from Guatemala.

St. Lorenzo el Real, one league distant from the preceding, is a very small village, remarkable only for the pilgrimages made to it by the people of the surrounding provinces, to visit the image of our Lady de la Candelaria, which is worshipped in the church.

Cuyotenango, the head of a curacy, is a moderately large village.

Zamayaque is a village in the mildest temperature of the district, from being situated near the mountains; besides the cultivation of cocoa, the inhabitants carry on many manufactories.

is thrown away to obtain the sapuyul, of which the consumption is so general, that in Quezantenango alone the sale of it amounts to between 4 and 5000 dollars' worth annually.

St. Antonio Retaluleuh, and St. Catharine Sacatepeques, are two villages separated only by a single street; this is the most commercial spot of the province, serving as a depot for the productions of Soconusco and Teguantepeque: the first village contains 1577 Indians; the second, 184; and in both there are 32 Spaniards, and 826 Ladinos.\*

#### THE PROVINCE OF ESCUINTLA.

The third province is Escuintla, containing 10 curacies, that comprise 23 Indian villages, and 11 of Ladinos, the population of the whole amounting to 24,978 souls; a very small number of inhabitants on a tract that stretches in length 80 leagues from east to west, and exceeds 30 in breadth from north to south. In this province the Spanish language is generally spoken, but the mother-tongue is the Sinca. The climate is hot, yet there are spots where it is temperate, and in a few others it is even cold; the soil is of the most fruitful description, which, considering the contiguity of the metropolis, might afford the means of securing an extensive and beneficial traffic; but notwithstanding all these advantages, it carries on but very little trade, confined chiefly to fish, artificial salt, maize (of this they gather three harvests a year), plantains, and other fruits, that are carried to the markets of Guatemala. It is bounded on the west by Suchiltepeques; on the east by Zonzonate; on the north by Sololá, Chimaltenango, and Sacatepeques; on the north-

\* Ladino is the general name given to the Indians who profess the Christian religion, to distinguish them from the unconverted natives.



east by Chiquimula ; and on the south by the Pacific Ocean : on this coast, about 40 leagues north-west of the port of Acajutla, there is a small bay, called in geographical maps the port of Guatemala ; this is erroneous, it is not a port, nor has it any shelter whatever. Of the numerous rivers that water the district the most distinguished is the Michatoyat, which flows out of the lake Amatitan ; after a course of a few leagues, it has a fall or cascade, the largest in the kingdom, called the falls of St. Pedro Martyr (from being near a small village of that name), presenting one of the most agreeable points of view in the country ; the river discharges itself into the Pacific, and forms the bar of Michatoyat. The Slave river (Rio de los Esclavos) attracts notice from the bridge that was built over it in 1592, by the city of Guatemala ; it is by far the finest and best constructed in the country, having 11 arches, and a handsome balustrade ; its whole length is 128 yards, and breadth 18. The river Guacalát rises in the province of Chimaltenango, passes by the site of old Guatemala, where it is called the Magdalena, and joined by the Rio Pensativo : it then enters the alcaldia mayor of Escuintla, and in its lengthened course receives so many tributary streams that it becomes navigable, and finally disembogues into the Pacific, where it forms the bar of Istapa, celebrated for being the place where Pedro de Alvarado equipped his squadron in the year 1534. The province is divided into two districts, that anciently formed two alcaldias mayor ; the first called Escuintla, comprising the western part ; and the second

named Guazacapan extending over the eastern portion of it.

#### DISTRICT OF ESCUINTLA.

La Concepcion Escuintla is the chief place of a curacy and of the *alcaldia mayor*. It contains upwards of 2000 Indian inhabitants, about as many Ladinos, and a few families of Spaniards. Here is a magnificent parish-church; and also an oratory dedicated to St. Sebastian; it formerly possessed four chapels, which have fallen to decay. This spot is much frequented by the inhabitants of Guatemala, in the months of January and February, for the purpose of bathing in a delightful river that flows close by it. It is 17 leagues from the capital in 14 deg. 15 min. north lat., and 91 deg. 46 min. west long.

Masagua, a small village of Ladinos, but much celebrated for an image of the Virgin, which is an object of veneration; the faithful profess great devotion, and crowd in pilgrimages to visit it. So great is the concourse usually assembled on the first Sunday in February, the day on which the festival is celebrated, that to avoid the disorders incident to similar congregations, the archbishop has directed the effigy to be carried to the chief town for the solemnity, and to be replaced in its own church after the ceremony; this has been the practice from the year 1791 to 1800. Masagua is 3 leagues from Concepcion.

#### DISTRICT OF GUAZACAPAN.

Guazacapan, on the sea-coast, was once a very large village, and had four oratories besides the

mother-church; its population is now 1720 Indians, 18 Spaniards, and 346 Ladinos; it is the head of a curacy, and was anciently the capital of the *alcaldia mayor* of Guazacapan, which comprised a part of the villages of this province; but about the middle of the last century it was added to Escuintla.

Santa Cruz Chiquimula, two leagues from Guazacapan, although the least ancient, is now the most populous place of the district; it contains several families of Spaniards, 1108 Ladinos, and 6144 Indians, who are chiefly employed in the cultivation of rice, with which they supply the capital.

#### THE PROVINCE OF ZONZONATE

Is the fourth, and, unlike the foregoing, is of very small extent, being only 18 leagues from east to west, and 13 from north to south; but it is very populous, reckoning 24,684 inhabitants, in one town, and 21 villages, which form 8 curacies. It is bounded on the south by the Pacific; by the province of Escuintla on the west; by St. Salvador on the east; and by St. Salvador and Chiquimula on the north. The climate is very hot, its productions all those peculiar to such a temperature, and of the best qualities; its principal branches of trade are balsam, turpentine, gum lac, amber, and other resins; it yields also cotton, cocoa, sugar, indigo, sessamum, and rice; a considerable trade is likewise carried on in mats, that are woven of different colours by the natives, and used in Guatemala for covering rooms, &c. In this province stands mount Izalco, a volcano, well known for its repeated eruptions; that

which took place in April 1798, was very violent, and lasted several days. The principal rivers of this province are, the Paza, which divides it from Escuintla, and another called Rio Grande, formed by almost innumerable springs of water, which have occasioned the name *Zecontlatl* to be given to a town situated on its bank; this name in the Mexican languages means 400 springs of water; by corruption of the word, the town is now called *Zonzonate*.

*Santissima Trinidad de Zonzonate*, the capital of the province, is situated on the Rio Grande; it is a pleasant town, although the climate is very hot; here the *alcalde mayor* resides; there are also royal magazines and a treasury. The town council is composed of 2 *alcaldes*, a standard-bearer, a chief *alguazil*, a provincial *alcalde*, and a *syndic*. There are 441 Spaniards, 2795 *Ladinos*, and 185 Indians. Each of the orders of *St. Domingo*, *St. Francisco*, *St. Juan*, and *La Merced*, has a convent here. The church is very spacious; besides which there are three oratories, *viz.* *Vera Cruz*, *Calvary*, and *our Lady of Pilar*. On the opposite side of the river it has a suburb called the *Barrio del Angel*, in which there is a chapel; the communication between the town and suburb is by means of a stone bridge; in the vicinity there are 3 small Indian villages, numerous cottages, and also gardens for the recreation of the people of the town, which is situated in 13 deg. 35 min. north lat., and 90 deg. 26 min. west long.; distant 45 leagues from the metropolis.

*Acajutla*, a port, or rather an open bay without shelter, 4 leagues distant from the town of *Zonzonate*: which, notwithstanding the difficulties





and badness of the coast, is the anchoring place for ships coming from Peru with freights of wine, brandy, oil, raisins, olives, skins, and other produce; in return for these they take away indigo, sarsaparilla, naphtha, tar, and other commodities of the country, in which this province carries on a very considerable commerce.\* The place was discovered by Pedro de Alvarado, in his voyage to Peru in 1534.

Nuestra Señora de la Asuncion Aguachapa is one of the best villages of the province, carrying on a considerable trade; the population is 164 Spaniards, 1383 Ladinos, and 2500 Indians: in the vicinity there are several manufactories of sugar, which is esteemed the best of the kingdom.

Izalco was formerly so populous a place, that by an order of the king two curates were appointed to it, each with his parochial church, the first called the Assumption, and the second our Lady de los Dolores; at present the population is diminished, but even now it exceeds 6000 souls.

#### THE PROVINCE OF ST. SALVADOR.

The fifth province is St. Salvador, or Cuscatlan, which word, in the language of the country, signifies the "Land of Riches;" it was conquered in 1525 by Pedro de Alvarado, but the Caciques having revolted, were again reduced to subjection in the following year by the same commander,

\* At the solicitation of Don Juan Bautista Irisarry, it is in contemplation to build a town near this port, to encourage the navigation of the South Sea, which is capable of producing so much advantage to the kingdom. By an act of the 5th Feb. 1802, the superior government granted permission to carry the design into effect, and committed the execution of it to Irisarry.

on his return from Honduras ; and because the victory, that completed the final conquest, was achieved on the 6th of August, the day on which the festival of the transfiguration is celebrated by the church, the principal city was called St. Salvador. For the same reason the royal standard is on that day carried in procession, with all the pomp and accompaniments peculiar to many places of America ; the sword of Pedro de Alvarado, that is carefully preserved in the Mexican village, is also carried in triumph. The celebration of this ceremony is now transferred to Christmas, because the 6th of August is in the rainy season, when the principal persons of the city are absent. The province of St. Salvador is 50 leagues long, and 30 broad ; bounded on the west by Zonzonate ; on the east and north by Comayagua ; north-west by Chiquimula, and on the south by the Pacific. It is more numerously peopled than any other province of the kingdom, as the number of inhabitants amounts to 137,270 Spaniards and people of colour, dwelling in 2 cities, 4 towns, 121 villages, several valleys and estates. The Indians of this district are highly civilized, and all speak the Spanish language. The most valuable trade of the whole country is carried on here, the principal branch of which is indigo, now become almost exclusively a production of this province ; for although in the others already described, there were several manufactories where it was prepared, at present there is but a small portion of it produced out of this district. The climate is warm ; the soil yields all kinds of fruits, woods, gums, animals, and other commodities peculiar to the coast ; its mines afford silver,



iron, lead, ochre, gypsum, and bole armoniac; fish is abundantly supplied by the beautiful lake Texacuangos, another called Gilopango, and many rivers, among which is the Lempa, the largest of the kingdom, which taken at its lowest ebb exceeds 140 yards in breadth. Within the jurisdiction of the province is the Balsam coast, where the tree producing that precious liquor grows in great abundance: in quality it is the richest and best known, consequently most highly esteemed in all parts of the world.\* This region is governed by an intendant, who resides in the district of San Salvador, and has a deputy resident in each of the other three, *viz.* St. Michael, St. Vincent, and St. Anne; there is also a deputy in each of the villages, Sacatecoluca and Chalatenango.

#### DISTRICT OF ST. ANNE.

In continuing the former course, that is, from west to east, the first district in this province is that of St. Anne; it contains 6 curacies composed of 19 villages, which together include a population of 11,000 souls. The climate is milder than any other of the intendency. Its chief commerce depends on sugar, some indigo, cattle, and sheep. The principal place is Great St. Anne's, so called to distinguish it from others of the same name,

\* This has always been so highly esteemed, that in 1562 Pope Pius the Fourth, and in 1571 Pius the Fifth, granted permission that the American balsam might be used in the consecration of the holy chrism. This valuable plant not only yields the white and black balsam, but a nut, from which the oil of balsam is extracted, and flowers, from which the spirit of balsam (*aguardiente de balsamo*) is drawn; it also produces the substance that the liquor called *balsamillo* is made of: they are all eminently serviceable in medicine.

as well as from its numerous population, which exceeds 6000 persons; of these 338 are Spaniards; 3417 Ladinos, and the remainder Indians. The deputy-intendant resides here. It has a spacious church and a post-office, and is also the station of a regiment of militia of 567 men. It is 45 leagues from the metropolis.

Chalchuapa is a large well-built village, of good proportions, with a mixed population of Spaniards, Ladinos, and Indians, whose principal occupation is breeding hogs.

St. Pedro Matapas is the best town in the district; the church is a very handsome edifice, highly adorned, and richly endowed. It is the chief place of a curacy, containing 4000 inhabitants; of whom 400 are Indians, who dwell in a part distinct from the others. It is governed by two Spanish alcaldes, nominated by the intendant. The commerce of this place is in indigo, sugar, maize, and various other productions. In the environs there are five iron founderies, which annually produce upwards of 1500 quintals. The lake Guija is about 2 leagues distant from the town; the length of it is about 8 leagues, and breadth 3; affording an abundant supply of moharra, and other kinds of fish: the river Lempa takes its source from this lake.

#### DISTRICT OF ST. SALVADOR.

The next and principal district of the province is St. Salvador, containing the capital and 50 other towns and villages, divided into 11 curacies, and peopled with 68,660 souls. It has been already said, that all the productions of warm climates grow in this province; but its

trade is principally confined to the cultivation of indigo, to which indeed the inhabitants devote their attention almost so exclusively as to neglect the growth of other articles of the first necessity. The city of St. Salvador, situated in 13 deg. 36 min. north lat. and 89 deg. 46 min. west long. is the capital; it stands in a delightful valley, surrounded by mountains covered with wood, which terminate on the north-east in a volcano, that at different periods has caused great devastation by its eruptions. The city was transferred to the site it now occupies, about 10 or 12 years after it had been established on a spot called the Bermuda. It was founded in 1528, with the rank of a town, by order of George de Alvarado, then lieutenant of his brother Pedro, and was intended to keep the province of Cuscatlan in subjection. With this design he sent Diego de Alvarado, as alcalde mayor, and lieutenant of the captain-general, with several other officers of rank, from the city of Guatemala; who having fixed upon a spot proper for building a town, laid the foundation of it on the 1st of April, 1528; when Diego de Alvarado, 2 alcaldes, a chief alguacil, and 6 regidores, nominated by George de Alvarado, entered upon their respective offices. The town having increased considerably, the Emperor Charles V. by a decree, dated Sept. 27, 1545, granted to it the honours and rank of a city. The church was dedicated to St. Salvador, and Father Pedro Ximenes was the first curate appointed to it; at present it is served by 2 curate rectors. In addition to the church there are four oratories, *viz.* Calvary, St. Estevan, St. Lucia, and the presentation of the

Virgin : in the latter, an image of the Virgin Mary and Child is adored by the people, and supposed to be a powerful auxiliary to the city under every public calamity. There are 3 convents, the Dominican, founded in 1551; the Franciscan, in 1574; and La Merced, in 1623: belonging to these, and to the church, there are no less than 60 religious fraternities. The intendant, his assessor, the royal treasurer, and public accountant, reside here. There are a post-office, custom-house, factory of tobacco, and consular deputation, 2 battalions of regular militia, amounting to 1534 men, embodied in the year 1781, and a town council. The inhabitants amount to 614 Spaniards, 10,860 Ladinos, and 585 Indians. The streets run in right lines, the houses are commodious, and the market well supplied. Distant 60 leagues E. S. E. from Guatemala. The principal towns of the district are Nejapa, Tejutla, St. Jacinto, Suchitoto, Cojutepeque, Texacuangos, Olocuilta, Tonacatepeque, Chalatenango, and Masagua, all of them heads of curacies, served by secular ministers.

#### ST. VINCENT

Is the third district of the province, comprehending 5 curacies, in which there are 20,310 inhabitants dwelling in the chief town; the town of Titiguapa, 12 villages, various dispersed farms and manufactories. The warmth of the climate is rather more intense than in the preceding province. Its trade is limited chiefly to tobacco and dying materials.

St. Vincente de Austria, or Lorenzana, is the chief town of the district. Alvaro de Quiñones

Osorio, president of the royal audiencia, settled it with a number of Spanish families in 1638; and in reward for this service, the king created him marquis of Lorenzana, which title, at his death, descended to his son, Diego de Quiñones, who, by virtue of it, nominated a judge, for the due administration of justice in the town; but this appointment was annulled by a decree of the sovereign, dated April 30, 1643, as the civil jurisdiction properly belonged to the alcalde mayor of St. Salvador. The town of St. Vincent is 74 leagues from Guatemala, between the cities of St. Salvador and St. Michael; 14 leagues east of the former, 23 west of the latter, and in 13 deg. of north lat.; situated on the skirts of a lofty mountain, the ascent to the summit of which is at least 2 leagues. At the base of this mountain there are several caverns, wherein are some warm springs, the waters of which are extremely fetid, and burst forth with an incredible noise. Two deep rivers nearly circumvallate the town, one on the north side, and the other on the south. The climate is warm and humid, but healthy. The principal church is sufficiently ample, being about 70 yards in length: a short distance from it there is another, dedicated to our Lady del Pilar, which has three vaulted aisles of beautiful architecture and costly decoration, though now a little dilapidated; it was built at the sole expense of a devout private gentleman, Don Francisco de Quintanilla. A little farther to the westward stands the oratory of Calvary, and there is a convent of Franciscans now building. It has a town council. The population is composed of 578 families, 41

of which are Spaniards (213 individuals), and 477 of Ladinos (3869 individuals).

Sacatecoluca is the largest village in this district, and one of the finest in the kingdom; it is situated at the base of the volcano of St. Vincent, directly opposite the town of St. Vincent, which is on the north side of it. The population is

|           | Families. |     | Individuals. |
|-----------|-----------|-----|--------------|
| Spaniards | 62        | . . | 209          |
| Ladinos   | 902       | . . | 3087         |
| Indians   | 299       | . . | 1592         |

There are 2 Spanish, 2 Ladino, and 1 Indian alcaldes, for the administration of justice in their respective casts.

Apastepeque, a large village, celebrated for a fair held on the 1st of November, for the sale of dying woods, &c. It is about a league from the town of St. Vincent, on the skirts of the same mountain, in a mild climate. It is the residence of a few Spanish families. At present it is the head of a curacy, formed in 1774, previous to which period it was annexed to the church of St. Vincent.

Istepeque, a village celebrated for its tobacco, which is deemed the best of any produced in the kingdom.

Tepetitan, a village adjoining to Istepeque; here there is a royal factory of tobacco.

#### ST. MICHAEL

Is the fourth and most easterly district of the province, bounded on the north by Comayagua, on the east by Cholulteca, on the west by St.

Vincent, and on the south by the Pacific. The climate is intensely hot and insalubrious, in consequence the population, at present, falls short of what it formerly was; there are, however, now 35,300 inhabitants in the city of St. Michael, the towns of St. Alexis, and Chapel-tique; 40 villages, and some dispersed farms, which altogether form 7 curacies. The trade of this division consists generally of indigo and tobacco. On the coast there are 2 ports, one called Jiquilisco, the entrance to which is 6 leagues eastward of the bar of the river Lempa: it is shut in by several islands, that shelter and defend the anchorage. Many persons suppose this to be the Bay of Fonseca, discovered in 1522 by Gil Gonzales Davila. The other called Conchagua, a large bay, capable of receiving ships of any tonnage, is situated on the boundary between this district and Cholulteca. The capital is the city of St. Michael, in 12 deg. 50 min. north lat., and 88 deg. 46 min. west long. Luiz de Moscoso founded it in 1530, with the privileges of a town, by command of Pedro de Alvarado; and in the year 1599, it was advanced to all the honours of a city. It has a good church, decorated with costly ornaments; 2 convents, one of the order of St. Francis, and another of La Merced; 1 oratory, and a town council. The population amounts to 5539 souls, *viz.* 239 Spaniards, and 5300 Ladinos. It is 12 leagues from the sea, 37 from St. Salvador, and 97 from Guatemala.

St. Juan Chinameca, the head of a curacy, is a large place, chiefly inhabited by Ladinos, whose number exceeds 2400. It enjoys a fine air and most agreeable temperature, the soil around it pro-

duces all the species of grain, fruit, and vegetables peculiar to mild climates ; and with these commodities it supplies the city of St. Michael.

The Estanzuelas, a small establishment of Ladinós and Mulattoes. It is only remarkable for a mineral spring, the waters of which will petrify the leaves of trees, or whatever falls into it.

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### CHAP. III.

#### *Of the five Provinces situated on the Shores of the Atlantic Ocean.*

##### PROVINCE OF VERA PAZ.

PURSUING a course from west to east, the first province to the northward is Vera Paz, called by the Indians Tezulutlan : it was, at first, named by the Spaniards Tierra de Guerra, or the Land of War, from the warlike spirit of the natives, whom they were unable to subdue by arms, though the attempt was repeatedly made. Charles the Fifth bestowed on it the name of Vera Paz, because it embraced Christianity only from hearing the gospel preached. The religious fathers of St. Domingo undertook this difficult conquest in the year 1537, and by 1552 had brought nearly all the province under the dominion of the church. They then entered the province of Acala, and pursued their pious labours ; but, in 1555, Fathers Domingo Vico, and Andres Lopez, fell martyrs to their holy zeal on the 29th of November. In 1603, and following years, the Dominicans converted the province of Manché, contiguous to Vera Paz, and the inhabitants of 8 villages received the sacrament of baptism. In 1674, 1675, and 1676,



the fathers of the same order made several other attempts to convert another nation, called Chol, situated to the north-east of Vera Paz, with so much success, that 2346 natives were baptized, and settled in 11 villages; but the new disciples soon after withdrew to the mountains, where they remained until the year 1688, when the alcalde mayor of the province undertook an expedition to their retreats in search of them, brought back such as he met with, and afterward settled them in the valley of Urran, where their posterity have remained to this time. The nations of the Acalas, Mopans, Chols, and Lacandons, contiguous to Vera Paz, for the most part remain unsubdued. This district is entirely occupied by Indians, there being neither Spaniards nor Ladinos inhabiting it, except a very few in one or two villages, for the purpose of maintaining the sovereignty of the Spanish monarch over the territory, which is governed by an alcalde mayor. The spiritual concerns of the province were, at first, confided to the bishop of Guatemala; in the year 1538, they were placed under the direction of the Bishop of Chiapa; in 1559, it was made a diocese, and bestowed on Pedro de Angulo, the first bishop, who had been one of the earliest adventurers to preach the gospel in it, and who laboured most strenuously to instruct the natives. He was succeeded by Thomas de Cardenas, Pedro Peña, and Antonio Hervias, all of the order of St. Domingo. Finally, Juan Fernandez Rosillo occupied the episcopal chair until 1607, when the diocese of Vera Paz was added to the mitre of Guatemala. The Dominicans have the charge of administering the sacraments. The whole of this division con-

sists of 1 chief town, 13 villages, and 3 smaller ones. The whole population is 49,583.

The province of Vera Paz is bounded on the north by Yucatan, on the south by Totonicapan and Sololá, on the west by Chiapa, and on the east by Chiquimula and the Fresh Gulf. The land is very rugged and marshy, from the continued rains that fall throughout the year, and the almost innumerable rivers by which it is inundated. Notwithstanding these disadvantages the air is salubrious, the climate in some parts is warm and dry, but in others it is humid. The forests produce trees of immense size, the trunks of some of them being not less than a hundred feet high, and of proportionate circumference. Excellent timber of various kinds is to be met with in abundance; one species, the Guayacan, is considered incorruptible; the Drago, which yields the gum called dragon's blood; amber, copal, mastic, almacigo, various kinds of balsam and aromatic plants; the achiote, age, and many kinds of drugs in profusion. The mountains afford protection to great numbers of wild beasts and monstrous animals, as the danta, tigers, lions, and others peculiar to the country. The rivers are not less remarkable for the variety and magnitude of their inhabitants; but the manati, or sea calf, surpasses all others in size. The birds court attention, from the almost endless diversity of feather\* and song, with which they beautify and

\* Among the birds most esteemed for their plumage in Vera Paz, the quezal holds the first place: it is found also in the province of Quezaltenango, whence it most probably obtained its name. It is peculiar to this kingdom, and the most beautiful of all the feathered tribe: the plumage is of an exquisite emerald green, the tail feathers are very long, and the natives make use

enliven the woods: of these a species of partridge, as large as a common fowl, is not the least estimable. Cotton yarn is the principal branch of commerce carried on here.

The capital is styled, imposingly enough, the imperial city of St. Domingo Coban. It is undoubtedly the largest settlement of Indians throughout the kingdom, as it contains upwards of 12,000 inhabitants. It is the residence of the chief alcalde, as it formerly was of the bishop of Vera Paz. Lat. 15 deg. 15 min. north long. 91 deg. 16 min. west, and 50 leagues from Guatemala.

The other places of this province offer nothing that can claim attention; the most populous are St. Paul, Rabinal, St. Matthew, Salamá, and Santa Maria Cahabon.

New Sevilla, now dismantled, was a town founded by some Spaniards who came from Yucatan about the year 1544; it stood in a plain on the bank of the river Polochic, about 3 leagues from the Gulf, in the jurisdiction of Amatique.\* It was disfranchised and abandoned in 1549, by

of them as ornaments in their dances; they were formerly sent to the kings of Mexico as a very valuable present. Great care was taken not to kill the birds, and they were released, after being deprived of their most beautiful spoils. The birds themselves, as if they knew the high estimation their feathers are held in, build their nests with two openings, that by entering at one, and quitting them by the other, their plumes may not be deranged.

\* The alcaldia mayor of Amatique, which was united to the wardenship of the Gulf, extended 35 leagues from east to west, and 30 from north to south, was bounded on the east by the province of Honduras, on the south by those of Acasaguastlan and Vera Paz, on the west by lands belonging to the unreclaimed Indians, and on the north by the sea; it had but one town and three villages, which being desolated by frequent pestilential epidemics, the alcaldia was abolished.

an order from the king in 1547, in consequence of complaints made to his majesty on the part of the Indians of Vera Paz.

#### DISTRICT OF PETEN.

Between Verapaz, Chiapa, and Yucatan is the celebrated lake Itza, or Peten, of an oblong figure and about 26 leagues in circumference: in some parts there are 30 fathoms depth, and in others still more; the waters are good, and produce excellent fish. The Peten, or Great Island, is about two leagues from the shore, and was the chief place of the Itzaex Indians; it is steep and lofty, and on the summit there is a plain nearly a quarter of a league in diameter, where the Indians and their king Canek resided. In 1698 a garrison was established in this place, in consequence of an order, dated 23d of January. Four other smaller islands lie at short distances from the principal one; all these five islands, the whole of the eastern side of the lake, and the neighbouring range of mountains, were formerly numerously peopled by different Indian nations; but at present there remain no more than seven villages in the whole territory, with a diminished population of only 2555 individuals. The temporal affairs of the district belong to the kingdom of Guatemala, and it is under the immediate government of the warden (castellano) of Peten; but its spiritual concerns are under the bishop of Yucatan's guidance, and intrusted to the care of five curates. This region was subdued by Martin de Ursua y Arismendi, governor of Yucatan, who displayed the royal standard in Peten, and took possession of the island, in the king's name,

on the 13th of March, 1697. The soil of this canton is very fertile, always yielding two harvests of maize in the year; it also produces Chiapa pepper, Brasil wood, balsam, vanilla cotton, cocoa, pine apples, plums, and other fruits; indigo, cochineal, and achiote are not the least valuable of its productions. The climate is temperate, the air healthy, the country agreeable, with great plenty of game, fine pasturage, and many navigable rivers.

The principal place is the fortress of Peten, in 16 deg. north lat. and 91 deg. 16 min. west long. 165 leagues north-west of Guatemala; the castle called Nuestra Señora de los Remedios and St. Paul, is the residence of the governor and the ecclesiastical vicar. Among the numerous idols preserved by the Itzaex Indians in this island, some bones that have been ascertained to be the remains of a horse, which, on account of its being diseased, Cortes left among them when he went on to Honduras, were held in great veneration by them. At the distance of 10 leagues from the lake, the ridge of the Alabaster mountains begins; on it green, brown, red, and other coloured jasper is found. On one of the mountains of this district there were found, in 1797, some small stones perfectly spherical, and so hard that they might have been used as bullets for muskets and pistols, and as balls for cannon of different calibre from 4 to 24-pounders.

#### THE PROVINCE OF CHIQUIMULA

Has for its boundaries Verapaz on the west, Comayagua on the east, Escuintla, Sacatepeques, and Zonzonate on the south, and the sea on the

north. Within its territory there are 52,423 inhabitants of all casts, 30 small towns and villages, and many detached farms and manufactories; the whole divided into 12 curacies, all served by the secular clergy, for the regulars have never had any cures in this province. The climate is very hot, except in one or two places, where it is either cold or temperate. The soil produces much maize, pulse of various sorts, rice, cocoa, melons, water-melons, cotton, and, above all, the sugar-cane, from which they make *panelas*,\* one of their chief articles of commerce. There are excellent pastures in which are bred cattle, hogs, mules, and horses; the two last are in great request among the carriers, who are very numerous in this country, for transporting their cargoes to the shipping, and from the Gulf to Guatemala: there are also some mines of gold, silver, talc, and other metals and minerals; at present those of Alotepeque are the most productive. Among the rivers of this region, those of the first rank are the Fresh Gulf (Golfo Dulce), the Great River (Rio Grande), noted for a sort of fish called bobo, † more delicate than any other in the kingdom, and caught only in this

\* In this country small loaves of unrefined sugar, of a brown colour, are called *panelas*, or raspings; they are so extremely sweet that they very soon cloy the taste; there is an immense consumption of them in all parts of the country, being used not only for domestic purposes, but also for making brandy and chica, a drink the Indians inebriate themselves with; it is made in various ways, and from different materials.

† This fish can only have been called bobo (fool) in irony, as it is particularly swift and cunning, and cannot be taken without great trouble and dexterity; it is from two to three feet long, the skin thick, and the substance very rich and savoury: it must for these reasons be a distinct species of fish from that which Alcedo describes under the name bobo.

river, and in that which flows by the city of Comayagua: the Great River has its source in the province of Chimaltenango; in its lengthened course it receives many other streams, and afterward takes the name of Motagua: it forms the boundary between this province and Honduras, and falls into the ocean eight leagues eastward of the mouth of the Gulf river: it is in contemplation to establish the introduction of the commerce of Castile by this river, which is navigable as far as Gaulan. The native language of the province is the Chorti.

An opinion has been entertained that this region was once inhabited by a race of people whose stature may with truth be called monstrous. A writer of respectability affirms, that at the end of the 17th century, some skeletons were found on the farm of Peñol, the shin bones of which measured from seven quarters to two varas in length (the vara is 33 inches English), and the others in due proportion; and that Don Thomas Delgado de Naxera attempted to remove some of them to Guatemala, but on taking hold of them they crumbled to pieces in his hands.

Chiquimula is divided into two districts that were formerly two corregidorships; one called Zacapa and Acasaguastlan, the other Chiquimula; the first includes 8 villages situated in the western part, and the other 22 villages and other places in the eastern division. The two corregidorships were formed into one, denominated Chiquimula and Zacapo, about the year 1760, or soon after.

## DISTRICT OF ACASAGUASTLAN.

The following are the most considerable places of this district, *viz.* St. Agustin de la Real Corona, or Acasaguastlan, a large place once the capital of the corregidorship, and residence of the corregidores: it is now the head of a curacy, which had so extensive a domain, that two separate cures have been formed from it, *viz.* Sansaria and Tocoy. St. Pedro Zacapa is a moderately populous place; among the inhabitants there are some Spanish families, many of Mulattoes, but many more of Indians; it is the head of a curacy, and chief of the district, where the corregidor's deputy resides.

In this district is the Fresh Gulf that was fortified in 1647, under the direction of the president, Diego de Avendaño, from which period it became much frequented, and for more than a century has been the only place on the Atlantic Ocean, where the ships of Spain, trading with this kingdom, have discharged their freights. It is a lake of fresh water, rendered navigable by the numerous rivers that fall into it, and measures six leagues across in almost every direction; the distance hence to the capital may be about 72 leagues: it communicates with the Atlantic by an arm that is called the Gulf River, at a point about 14 leagues from the lake, in 15 deg. 25 min. north lat. and 90 deg. 16 min. west long.; so that the mouth of the river is in the centre of the angle formed by the coast of Walis or Yucatan, running north and south from Cape Catoche, 120 leagues distant from the said centre; and by the coast of Honduras extending east and west 68 leagues to



the Point of Castile: this indent is called the Bay of Honduras. On the shore of the lake there is a fort called the Castle of St. Philip.\*

Not far distant from the mouth of the Gulf River there is a bay called the Port of St. Thomas de Castilla, from having been discovered on the day of St. Thomas Aquinas, 7th of March, 1604, when Don Alonzo Criado de Castillo was president. The motive for preferring the Port of St. Thomas to the Port of Caldera at Point Castile, and Port Caballos, for unloading ships that arrive on the coast of Honduras, were the repeated attacks and captures made by pirates at the two latter places. But it was found necessary, a short time afterward, to abandon the Port of St. Thomas, because, being situated on a spot where the soil was extremely barren, the cattle which transported the produce of the country to the ships, frequently perished for want of provender. It was, therefore, determined to establish the entry and export of the merchandise of both kingdoms in the Fresh Gulf.

#### DISTRICT OF CHIQUIMULA.

The principal places of the second district are the following, *viz.* Chiquimula de la Sierra, the capital of the province and residence of the corregidor, which contains more than 2000 Indians, besides 296 Spaniards, and 589 Ladinos. It is 50 leagues from Guatemala in 14 deg. 20 min. north lat., and 90 deg. 16 min. west long.

\* This garrison was established in the year 1655, and approved of by his majesty's edict in November, 1658; on the 26th of February, 1687, another edict was issued, commanding it to be maintained in an effective state of defence.

St. Jago Esquipulas is the best town of the district, though in a humid and unhealthy climate: it is seated on a plain surrounded by hills; the houses are good, and the place is singular from having an inn in it, which is not the case at any other: there is a mixed population of Spaniards, Ladinos, and Indians. Lat. 14 deg. north, and long. 90 deg. 16 min. west.

Close to the town is the celebrated sanctuary of our Lord of Esquipulas, one of the best arranged, most capacious, and handsomest churches of the kingdom: the interior is divided into three aisles; on the outside the four angles are adorned by as many handsome lofty towers; at the extremity of the principal aisle there is a beautiful recess, wherein a crucifix is placed. This image was carved at Guatemala, in 1595, by Quirio Cataño, an eminent artist, and deposited in the mother-church of Esquipulas, where it soon obtained such renown by the miracles it vouchsafed to operate in behalf of true believers, who duly paid their adorations to it, as to become famous throughout the whole country, and pious pilgrims came in multitudes to visit this holy image, not from the provinces of Guatemala only, but even from New Spain, whither its reputation had extended. The 15th of January is the festival of this wonder-working effigy, and at that period a concourse of 80,000 persons has been known to assemble in the town, some attracted by devotion to assist at the solemnity, and others by the more worldly inducement of attending the great fair, which is held about the same time. As the old parish-church could not, by any means, accommodate so great an influx of

visitors, Pedro Pardo de Figueroa, archbishop of Guatemala, relieved the inconvenience by erecting the existing sumptuous edifice, to which the ashes of this venerable prelate were transferred in 1758, with extraordinary solemnity.

#### THE PROVINCE OF HONDURAS OR COMAYAGUA

Is the third in succession, following a course from west to east by the sea-coast; it lies east and west along the shores of the Atlantic, having the province of Chiquimula on the west, St. Salvador on the south, Nicaragua on the south-east and east, and the bay of Honduras on the north. The bay was thus named by the Spaniards, who first came to subjugate the country, because when they wished to land, they were unable to find anchorage along the coast on account of the great depth (hondura) of water. They also called it Hibuera or Calabazas, from the great number of pumpkins they found on shore. The land in general is uneven, but fertile in the extreme, producing maize, pulse, cocoa, sugar, and cotton; it abounds in cattle, and possesses more mines of gold and silver than all the kingdom besides. The climate is hot and humid, in consequence very unhealthy, which is the cause of its being so thinly peopled; for many of the towns it formerly could boast of, have been abandoned, and those which remain are very much reduced in population.

The rivers and streams that water this district are very numerous; of the largest may be mentioned the Camalecon, that descends from the district of St. Pedro Sula, and falls into the sea about 24 leagues from the Gulf River. Pi-

raguas (large canoes) may navigate it for more than 50 leagues. The Ulua falls into the Atlantic about 31 leagues from the Gulf River, and is navigable; it has its rise several leagues above the city of Comayagua. The Lean, or Leones, disembogues 46 leagues from the Gulf; it rises in the mountains of Mulia and Lean, and is not navigable above 30 leagues; continuing eastward along the coast, at the distance of 84 leagues from the Gulf, the Aguan has its astuary; it rises in the mountains of Sulaco, and runs a course from west to east of 70 leagues; it is navigable for piraguas about 40 leagues from its mouth. The river Limones descends from the mountains of Olancho el Viejo, and discharges itself 90 leagues from the Gulf River; it is navigable for piraguas. Pursuing the same direction about 12 leagues from the Limones, is the bar of the river Tinto, which is very deep, and rises in the district of Tegucigalpa. Half a league eastward of the latter is the Payas, navigable only for canoes. The Platanos is the last in this direction; it is a large river, falling into the Atlantic about 106 leagues distant from the Gulf River. There are some others that take a different course, and discharge themselves into the Pacific Ocean: the Nacaome and the Choluteca fall into the Bay of Conchagua.

On the coast of this province there are 6 different ports: the first is Omoa, a bay with good anchorage, forming a clear, safe, and well-sheltered harbour, sufficiently capacious to moor 20 or 25 vessels. It is 17 leagues east of the Fresh Gulf, in 15 deg. 23 min. north lat. and 88 deg. 56 min. west long.: the second, Puerto Caballos,

three leagues eastward of the preceding, is formed by two bays; but as its entrance has little more than two feet water, is not much frequented. The third is Puerto de Sal, 37 leagues from the Gulf, very small, and without good anchorage, in 15 deg. 25 min. north lat. The fourth, Triunfo de la Cruz, is a large bay, trending to the south-east, where vessels of any size may anchor under shelter of three small islands called the Friars. The fifth is the Port of Truxillo, contiguous to the city of the same name, which is 68 leagues from the Fresh Gulf; the entrance to it is open to the north-north-east; the points forming it, Castilla on the north-east, and Quemara south-west, are 6 leagues from each other; in the middle of the bay lies the Isla Blanca. The sixth is Port Cartago, 132 leagues from the Gulf River, in the territories of the uncivilized Indians. The whole of this coast was conquered by Christoval de Olid, acting under a commission from Cortes, in 1523; but the interior was subdued by Pedro de Alvarado in 1530, and following years. The province is governed by the Intendant of Comayagua, who has deputies at Tegucigalpa, Gracias a Dios, St. Pedro Sula, Ten-coa, Yoro, Olanchito, and Olancho el Viejo. The spiritual government belongs to the bishop of Honduras. It is divided into two districts, *viz.* Comayagua, which comprehends all the western part, and Tegucigalpa, extending over all the eastern: the first was formerly a government, and the second the jurisdiction of a chiefalcalde; but at present they form the intendancy of Comayagua, containing 137 towns, villages, &c. and 93,501 inhabitants.

## THE DISTRICT OF COMAYAGUA

Lies between the provinces of Chiquimula and Tegucigalpa ; it has 94 villages, &c. and 59,265 inhabitants. The whole is subdivided into 25 curacies.

Truxillo, formerly the capital of the province and residence of the bishop, was founded in 1524, by Francisco Las Casas, whom Cortes sent against Christoval de Olid, who had revolted: it received its name from the circumstance of the principal persons at its foundation being natives of the city of the same appellation in Estremadura. In 1539 the church was declared a cathedral by Pope Paul the Third. In 1589 the convent of Franciscans was founded ; there was also a hospital called the Conception, and a council ; it had a numerous European population, which, combined with the fine climate, salubrity of the waters, and other advantages, rendered it a convenient and desirable residence. It was situated close to the port of the same name, where Cortes embarked on his return to Mexico ; the harbour is commodious, and was once defended by a fort mounting 17 guns, and some small pieces, but notwithstanding this protection, it was attacked, the town taken, pillaged, and destroyed by the Dutch in 1643 ; it remained in a ruined state until 1789, when the king of Spain ordered it to be restored, and the harbour to be fortified. It is now protected by three forts in a regular state of defence : it was attacked, in April, 1797, by two English ships of war and a brig ; but they were repulsed after losing 11 men killed and 9 prisoners. The population at present is not very numerous, being only from 80 to

100 Spaniards, and about 300 negroes. It is governed by a military commandant, invested with the usual jurisdiction; he has under his orders a detachment of 200 veteran troops. The town stands on an elevation of about 30 yards above the level of the sea, between the rivers Negro and Christales, distant 95 leagues from Comayagua, and 239 from Guatemala. Lat. 15 deg. 20 min. north, and 86 deg. 6 min. west long.

Gracias a Dios, a city founded by Juan de Chaves in the year 1536, is situated in a pleasant valley at the base of a lofty mountain, from the summit of which descends a rivulet that flows close by and supplies it with water. In the early periods of this place it was one of the most flourishing of the kingdom, and important as being the seat of the royal audiencia of the borders of Guatemala and Nicaragua in 1544. It has one convent of La Merced, which is poor, and not numerous, but one of the most ancient belonging to that order in the kingdom. At this time the population is very small, and the city itself in a state of great decay. Its distance from Comayagua is 38 leagues, and from Guatemala, 166. Lat. 14 deg. north, and 89 deg. 16 min. west long.

New Valladolid or Comayagua, the capital of the province of Honduras, is seated in a beautiful plain contiguous to a large river, from which it draws an abundant supply of excellent fish. In 1540 Alonzo de Caceres founded this place by order of Francisco Montejo, the governor of Honduras. In 1544 the king issued an order for establishing here the royal audiencia of the borders; but it was not carried into effect on ac-

count of the town's being then in its infancy ; and of its great distance from Guatemala the chief city, and the other provinces. A decree of December 20, 1557, granted to it the title and honours of a city ; the corporation was composed at first of 1 alcalde and 3 regidores, appointed by the royal audiencia ; but in 1558, the royal chancery ordered that these officers should be elected annually. The governor of Comayagua formerly had his residence here, as at present have the intendant of the province, and his assessor, the treasurer, and the receiver-general of the king's revenues : it is the head quarters of a battalion of militia of 767 men. The church is dedicated to the immaculate conception of the Virgin, and has been a cathedral since the year 1561, when the sovereign pontiff and the king, sanctioned the translation of the episcopal chair of Honduras from Truxillo to this place. The chapter is composed of a dean, an archdeacon, chanter, rector, treasurer, penitentiary, and doctor of canon law. There are, a tridentine college, the grammatical professorship, in which was endowed, by royal decree, in 1602 ; 3 convents, *viz.* St. Francis, La Merced, and Juan de Dios, the latter maintaining an hospital ; 2 parishes, that of the cathedral for Spaniards, and La Caridad for Indians. The town is situated in 13 deg. 50 min. north lat. and 88 deg. 46 min. west long. Distant from Guatemala 144 leagues.

St. Gil de Buena Vista was the first settlement made by the Spaniards on the coast of Honduras ; Gil Gonzales Davila formed it on his first arrival in 1523, even before Christoval de Olid took possession of the country for the catholic king :



it was situated near Cape Three Points, to the eastward of the Gulf of Dulce.

El Triunfo de la Cruz, (the Triumph of the Cross) was a town founded by Christoval de Olid, and received its name from his having landed at this spot on the day of the Invention of the Cross, in the year 1523. Of these two places, nothing remains at the present day but the name, nor of the town of St. Juan, settled by Pedro de Alvarado, near Puerto Caballos in 1536.

Naco, a pleasant and spacious valley surrounded by hills, lying between St. Pedro Zula and Puerto Caballos, deserves mention as being the place where Francisco de las Casas, and Gil Gonzales Davila ordered Christoval de Olid to be beheaded.

St. Pedro Zula, and the two following places, were formerly called cities, and in fact had corporations; but in the present day they are entirely decayed. St. Pedro was founded by Alvarado in 1536.

St. George Olancho still contains a small population, from which three militia companies of 110 men each are embodied: it was founded in 1530 by Diego de Alvarado, acting under the orders of his brother Pedro.

Sonaguera is now only a Ladino village, 20 leagues from Truxillo.

Yoro is a considerable town, maintaining four companies of militia of 100 men each: this and the three preceding places are heads of curacies.

Tencoa is a village that deserves mention, from a peculiar species of pepper cultivated in its vicinity.

The valley of Olancho is memorable for the im-

mense riches that have been collected from the River Guayape, that flows through it; and even now the purest gold produced in the kingdom is to be found in its sands.

The valley of Morolica is celebrated for producing the best cheese of the country.

The valley of Copan is as remarkable at present for its excellent tobacco, as it formerly was for an opulent city, the court of the Cazique Copan-Calel, the conquest of which cost Hernando de Chaves a great deal of trouble and fatigue. Francisco de Fuentes, who wrote the chronicles of this kingdom, assures us that in his time, that is, in the year 1700, the Great Circus of Copan, still remained entire. This was a circular space, surrounded by stone pyramids about 6 yards high, and very well constructed; at the bases of these pyramids were figures, both male and female, of very excellent sculpture, which then retained the colours they had been enamelled with; and, what was not less remarkable, the whole of them were habited in the Castilian costume. In the middle of this area, elevated above a flight of steps, was the place of sacrifice. The same author relates that, at a short distance from the Circus, there was a portal constructed of stone, on the columns of which were the figures of men, likewise represented in Spanish habits, with hose, ruff round the neck, sword, cap, and short cloak. On entering the gateway there are two fine stone pyramids, moderately large and lofty, from which is suspended a hammock that contains two human figures, one of each sex, clothed in the Indian style. Astonishment is forcibly excited on viewing this structure, because, large as it is, there

is no appearance of the component parts being joined together; and, although entirely of stone, and of an enormous weight, it may be put in motion by the slightest impulse of the hand. Not far from this hammock is the cave of Tibulca; this appears like a temple of great size, hollowed out of the base of a hill, and adorned with columns having bases, pedestals, capitals and crowns, all accurately adjusted according to architectural principles; at the sides are numerous windows faced with stone exquisitely wrought. All these circumstances lead to a belief that there must have been some intercourse between the inhabitants of the old and the new world at very remote periods.

St. Fernando de Omoa is a fort built on the harbour of the same name, in consequence of a royal decree dated August 30, 1740, which ordered that a fortification should be constructed on the coast of Honduras, to serve as a bulwark to the province of Comayagua, and afford a safe anchorage to the Guarda Costas employed in the protection of this part of the kingdom. The works were commenced in 1752, by the Lieutenant General Don Jose Vasquez Prego, president of the audiencia, and were not finished until 1775. In 1780 the place was taken by the English; but they were forced to abandon it soon after on account of its unhealthiness. At a short distance from the fort there is a village inhabited by negroes; who are the only persons able to endure the climate. It is 17 leagues from St. Pedro Zula, 62 from Comayagua, and 101 from Guatemala.

Roatan is an island off the coast of Honduras, 18 leagues north-east of the harbour of Truxillo;

the east point of it lies in 16 deg. north lat. and 87 deg. 6 min, west long. It extends from 45 to 50 miles in length, and from 6 to 10 in breadth, following the range of the coast; being surrounded by reefs and rocks, the approach to it is rendered dangerous, except by a few openings but little known. The principal harbour affords good anchorage, but rather open to south-west winds : there are two entrances into it, the principal one is considerably narrowed by the shoals about it; the other, called Lacanda, is but little known, being very difficult of access from the tortuous course that must be run to get in : however, vessels of large size may enter. The climate is warm and dry, consequently healthy; the surface is broken and mountainous, scantily supplied with water, but plentifully stored with game, and the shores afford fish in great abundance, particularly of the crustaceous kind. In the year 1642 it was taken by the English, who kept it until 1650, when Francisco de Villalva y Toledo compelled them to abandon the possession : he conveyed the Indians who inhabited it to a settlement in the alcaldia of Amatique, and left the island uninhabited. In this state it remained until 1742, when the English again occupied and fortified it, but were dislodged about the year 1780 by the president of Guatemala; in 1796 they resumed possession, and left a force of 2000 negroes to defend it; but it was finally reconquered from them on the 18th of May, 1797, by Don Jose Rossi y Rubi, who had been commissioned for that service by the captain general.

## DISTRICT OF TEGUCIGALPA.

In this district there are two towns, Tegucigalpa, and Xeres de la Choluteca, 6 small towns of Ladinos, 17 Indian villages, 13 mines, and several farms, together forming 10 curacies, containing in the whole 34,236 inhabitants of all casts. This canton furnishes productions of all kinds, timber of various sorts, a variety of animals, and, above all, gold and silver, in which it is the richest part of the kingdom. It lies between the provinces of Comayagua on the west, Nicaragua on the east and south, and the Xicaque Indians on the north. The chief town is Tegucigalpa, the most populous and flourishing place in the province of Comayagua: it is the residence of the deputy intendant; has a royal treasury subordinate to that of Comayagua, a deputy minister of the royal revenues, and an assay master. There is a corporation composed of 2 alcaldes, a standard bearer, and 6 regidores; a battalion of provincial militia, of 767 men, and a squadron of cavalry of 168 men are stationed here. The principal public buildings are a spacious church, a Franciscan convent built in 1574, another of the order of La Merced, and two oratories, called Calvario and Dolores. The climate is healthy, though rather hot. The distance to Comayagua is 25, and to Guatemala 148 leagues.

Xeres de la Frontera in the valley of Choluteca, is the most southerly and the hottest place of all the district; it holds the rank of a town, and has a corporation (the members of which are Spaniards) established by permission of the audiencia. There is a small convent of La Merced

here. The town lies in 12 deg. 50 min. north lat. and 87 deg. 46 min. west long.

El Corpus was the richest mine in the kingdom: it produced gold in so great a quantity as to excite, at first, a suspicion as to the reality of the metal, and a treasury was established on the spot, for the sole purpose of receiving the king's fifths; it however terminated unsuccessfully: the place is within the jurisdiction of Choluteca.

#### THE PROVINCE OF NICARAGUA.

This was the first province of the kingdom subdued by the Spaniards; it was discovered in 1522 by Gil Gonzales Davila, and settled by Pedro de Areas and Francisco Fernandez de Cordova, two officers who accompanied Davila. On the north it is bounded by the provinces of Honduras, and Tologalapa, on the east by the Atlantic, on the south by the government of Costa Rica and the Pacific Ocean, and on the west by the district of Tegucigalapa. From west to east it extends 85 leagues, and from north to south about 75. The intendency of Nicaragua includes 5 districts; of these Leon, which is the first, was formerly considered a government; the others, Realejo, Subtiava, Matagalpa, and Nicoya, were corregidorships; but now all these different cantons are united under the jurisdiction of the intendant of the province, who has six deputies, one resident at the city of Segovia, one in the town of Realejo, and one in each of the villages of Subtiava, Matagalpa, Mazaya and Nicoya: the spiritual government appertains to the diocess of Leon. As the temperature of this province is very hot, it does not produce wheat, but yields all the

various articles peculiar to the climate most bountifully: excellent grapes, and other delicious fruits, cocoa, indigo, and cotton, besides various medicinal drugs, and particularly the gum called *caraña*. The forests afford large quantities of valuable timber of several species, and also various kinds of monkeys and other quadrupeds, as well as many different sorts of rare birds: there are several farms, on which are bred immense numbers of cattle, that supply not only the consumption of the province, but of the city of Guatemala also; the soil, however, is not favourable for breeding sheep: the rivers, the coasts, and creeks, both on the Atlantic and Pacific, furnish an inexhaustible supply of fish of all kinds.

Some of the rivers of this province discharge their waters into the Atlantic, and some into the Pacific. Of the latter, the most important are the Creek del Viejo, the river of Nicaragua, the Alvarado, and the Nicoya, which separates the province from Costa Rica. Of the former, the great river Pantasma, that rises in the jurisdictions of Segovia and Matagalpa, being joined by several others, becomes a stream of considerable magnitude, and falls into the sea near the false Cape Gracias à Dios, where it forms a small harbour. The Mosquito, the Gold, the Iron River, and the river St. John, that flows out of the lake of Granada, and, after a course of about 40 leagues, discharges itself into the sea: near its embouchure it forms three branches, one of which retains the name of St. John; the second is called Taure, and the third Colorado. On the Atlantic there is one harbour, which is the bay formed by the estuary of the St. John; but, on the Pacific,

there are five within the limits of the province: the first of these is the harbour of Realijo, or Cardon, the best and most convenient of any in the kingdom: it is a large bay, that may be entered by ships of every tonnage, and is capacious enough for a thousand vessels to ride in perfect safety. Ships may proceed by different channels and creeks as far as the town of Realijo, 9 or 10 leagues distant from the sea, and may there be careened and undergo repairs. The second is the harbour of Coziguina, also spacious, and with water enough for vessels of all classes. The third is Port St. John, not practicable for large ships; but very safe for such as can enter it. The fourth is called Brito, and about 6 leagues farther on is the fifth, called Escalante.

#### THE PROVINCES OF TAGUZGALPA AND TOLOGALPA.

Between the provinces of Nicaragua and Comayagua, lie those of Taguzgalpa and Tologalpa, inhabited by unconverted Indians of various nations, differing in language, manners, and customs, and in a state of warfare with each other. They are but obscurely known by the name of Xicaques, Moscos, and Sambos. The English, who had a small fort and a few huts on the banks of the river Tinto, used to trade with these Indians, but have been obliged to abandon the post. These two provinces extend along the coast on the Atlantic, from the river Aguan to that of St. Juan, which space takes in the 3 prominent points, Capes Camaron, Gracios a Dios, and Punta Gorda. The first of these is 95 leagues distant from the gulf of Dulce, between the rivers Tinto



and Limones ; the last is situated between the rivers de Fierro and St. Juan ; and between these two lies the second, in 15 deg. 40 min. north lat. and 82 deg. 16 min. west long. 130 leagues from the gulf of Dulce ; in which space the coast runs from west to east, but from the latter cape, down to the river St. Juan, it takes a direction from north to south. Inland these provinces are bounded by those of Comayagua, Tegucigalpa, and Matagalpa. The climate is excessively hot, the soil is watered by upwards of 100 small streams and a few large rivers. In Taguzgalpa there is a very picturesque lake.

#### THE DISTRICT OF LEON

Is the principal one of the intendency, and contains the cities of Leon, Granada, and New Segovia ; the towns of Nicaragua, Esteli, Acoyapa, and Villa Nueva ; 28 villages, and many farms. These places are formed into 23 curacies, and the aggregate population amounts to 68,930 inhabitants. The district is subdivided into four jurisdictions ; that of the city of Leon extends over the city, the town of Navia, the valley of St. Pedro Metapa, and 5 villages ; that of Granada comprises the city, the town of Acoyapa, and 17 villages : Segovia has the city, the town of Esteli, and 5 villages ; and, lastly, that of Nicaragua, which only extends to the town and village of the same name.

The city of Leon, the capital of the intendency and bishoprick of Nicaragua, is situated in 12 deg. 20 min. north lat. and 86 deg. 16 min. west long. 8 leagues distant from the lake of Managua, 4 from the shore of the Pacific, and 183 from Gua-

temala. This city was originally founded on the spot now called Old Leon, by Francisco Fernandez de Cordova, in 1523; but, some years afterward, it was rebuilt on its present site. The church was constituted a cathedral by Pope Paul the Third, and Pedro de Zuniga, of the order of St. Francis, one of those who first preached Christianity to the natives, was appointed the first bishop; but, dying before his consecration, he was succeeded by Diego Alvarez Osorio, chanter of the cathedral of Darien, who took possession of the bishoprick of Nicaragua, and built the church in the city of Leon in 1532. This edifice is dedicated to the Assumption of the Virgin, but had no prebends, on account of its insufficient revenues, until 1624, when the king appointed the first dean and archdeacon; curates, and a chief sacristan were elected by the bishop, and the celebration of divine service immediately commenced. In 1681, a rector was appointed; and, in 1715, 2 canons. Besides the prebendaries, there is a competent number of chaplains and other ministers for the church discipline. There are 3 convents; a Franciscan, which is head of the province of St. George, was founded by the bishop Zuniga in 1579; one of La Merced, and another of St. Juan de Dios, which has under its care the hospital of St. Catherine. There was also a convent of Dominicans here, as well as another in the city of Granada, but they were both abolished in 1554. The Tridentine college of St. Ramon, established in the year 1675, by Andres de las Navas, is not one of the least estimable ornaments of this city. At its first commencement there were only 2 professorships, grammar and

morality, the latter endowed by the king; but, in the present day, there are chairs for sacred history, scholastic theology, philosophy, medicine, and civil and canon law.\* There is but one parish in the city, but this has three supplementary ones, with a church in each of the 3 wards or divisions. The bishop and the intendant of the province reside here; the royal treasury of the intendency is also established here. The city of Leon has a corporation, a post-office, custom-house, factory of tobacco, a consular deputation, a battalion of militia of 767 men, and a numerous population, comprising 1061 Spaniards, 626 Mestizos, 5740 Ladinos, and 144 Indians, total, 7571 individuals.

Granada, a handsome and agreeable city, on the margin of the great lake of Nicaragua, which, from this circumstance, is most commonly called the Lake of Granada. Its antiquity is nearly the same as that of Leon, having been founded by Francisco Fernandez de Cordova in 1523. Its figure is that of a parallelogram, fortified by 2 natural dykes, which serve as fosses. The situation of this city, close to the lake, by which there is a direct communication with the Atlantic, and its contiguity to the Pacific Ocean, affords the most advantageous facilities for carrying on an extensive commerce. The population consists of 863 European Spaniards and Creoles, 910 Mestizos, 4765 Ladinos, and 1695 Indians, who inhabit a little village adjoining. Like Leon it has its corporation. The public buildings are, a sumptuous parochial church, a Franciscan con-

\* By a decree, dated Aug. 18, 1806, the king of Spain granted to this college the power of conferring junior degrees.

vent, one of the most ancient in the kingdom, another of La Merced, one of St. Juan de Dios, with a hospital attached to it; and a church, dedicated to our Lady of Guadalupe, to which is annexed a convent. The principal church is noticed as containing the remains of 4 bishops of Leon, and of Bernardino de Obregon y Obando, founder of the congregation of St. Philip Neri of Guatemala. Granada stands in 11 deg. 30 min. north lat., 86 deg. 21 min. west long., 30 leagues south-west from Leon, and 216 east-south-east from Guatemala.

The lake of Nicaragua is the largest of this kingdom, and may rank among the most extensive of the world; being more than 180 miles long from west to east, and nearly 100 broad from north to south, having almost every where a depth of 10 fathoms, with a muddy bottom, except along the shore, where there is clean sand. The city is supplied with water from the lake, which also furnishes an inexhaustible abundance of fine fish. It is rendered extremely picturesque, by the numerous small islands with which the surface is studded: these are all uncultivated, except Ometep, which is inhabited. On this there is a lofty mountain of a conical shape, that is an active volcano, and frequently emits both flames and smoke. The lake itself is liable to tempestuous agitations, when the waves rise with violence, as they do in the open sea, under the impetus of a heavy gale. Although a great number of rivers fall into this basin, and the River St. Juan is the only visible outlet, yet it is remarked as an extraordinary phenomenon, that there is no indication at any time of increase or decrease of

the waters. On the north, the district of Matagalpa, and many large farms for breeding cattle, border the lake; on the south are the city of Granada, and the town of Nicaragua; on the east the River St. Juan communicates with the Atlantic; and on the west is the lake of Managua, or Leon, which extends upwards of 50 miles in length, by nearly 30 in breadth, and is connected by a canal with the Nicaragua.

The castle of the River St. Juan is built on the banks of that river, 12 leagues below the lake, and 28 from the sea. There was a small fort, anciently called St. Carlos, that was captured by the English in 1665; but the presidents of Guatemala, Don Martin Carlos de Mencos, and Don Sebastian Alvarez Alphonso Rosico de Caldas, soon after succeeded in recovering it from the assailants. In consequence of this event, a royal decree was issued, commanding that the entrance of the river should be fortified. In obedience to which, Don Fernando de Escobeda, the president, proceeded to examine the port and river, and ordered the present fortress to be constructed, which is a parallelogram built upon a small eminence of solid rock, with four bastions, a fosse, &c. It usually has a garrison of 100 soldiers.

New Segovia, a city founded by Pedrarias Davila, one of the first governors of Nicaragua. It has a corporation, consisting of 2 alcaldes, a chief alguacil, and 3 regidors. A battalion of militia, of 767 men, is stationed here; and it is the residence of the deputy-intendant of Leon. The number of inhabitants is small, being only 151 Spaniards, and 453 Ladinos. There is one church; formerly it had a convent of La Merced, and a

hospicio of Franciscans, or a detached body of that order, maintained by the province of Guatemala, for the purpose of preparing missionaries to be sent into the province of Tologalpa; but these missions having ceased, this establishment has been withdrawn: the convent has also been abolished, from being unable to maintain the number of members required by the royal regulations. This city has been repeatedly ravaged by the Mosco Indians, aided by English pirates, which has occasioned its inhabitants to change the situation of their abode three several times. It is in 13 deg. north lat. and 86 deg. 46 min. west long. 30 leagues from Granada. To the westward of it lies the district of Tegucigulpa, that of Matagalpa on the south, and the lands of the Sambo Indians on the east and north. In this province there was formerly another city, called New Jaen, situated between the lake of Granada and the Atlantic, and the town of Bruselas, on the borders of Nicaragua, of which nothing but the memory now remains.

Nicaragua, a town inhabited by Spaniards, and an Indian village adjoining to it, are known by this name, which gave the appellation to the province, most probably from its having been the part by which the Spaniards first penetrated into it. The inhabitants carry on a traffic in cocoa, that is raised on numerous plantations in the adjacent country: from a species of osier, growing in the neighbourhood, they fabricate chairs, boxes, paper cases, and curious articles of furniture. It lies 12 leagues south-east from Granada.

Masaya is a large village, carrying on a greater trade than any other place in the intendancy.

The population amounts to 6000 individuals, of which only 83 are Spaniards. The scarcity of water is severely felt here, and the inhabitants are forced to supply themselves with this necessary article of life from a well of extraordinary depth; and although the descent into it is almost perpendicular, the Indian women sling their pitchers behind their backs, and go down to the water, by placing their hands and feet in cavities scooped out in the rocky sides, with a celerity that would not be credible to a person who had not observed it.

The volcano, called Masaya, is at a short distance from this village, and was the most remarkable one in the kingdom at the time of the conquest. Historians relate, that within the crater, about 25 or 30 paces in diameter, was constantly seen a substance like melted metal, red hot, which frequently boiled up to a considerable height with great violence and noise, emitting a light sufficiently bright to read by at a league distant, and that the splendour of it might be distinctly perceived at sea 25 leagues off: the Spaniards used to call it *Infierno de Masaya* (the Hell of Masaya). In the present day, however, it is totally extinguished. At a small distance from this, there is another volcano, called *Nin-diri*, remarkable for an eruption in 1775, when it discharged a torrent of lava that rolled into the lake of Masaya, in which it destroyed the fish, and heated the lands contiguous to its passage to so great a degree, that all the cattle feeding on them perished.

### THE DISTRICT OF MATAGALPA.

It has been already mentioned, that four districts of the intendancy of Nicaragua were formerly corregimientos; they are now, however, very much reduced in importance. Matagalpa and Chontales are bounded on the north by New Segovia, on the west by the government of Leon, on the south by the River St. Juan, and on the east and north-east by the province of Tologalpa. It produces great numbers of cattle, maize, pulse, and other provisions. The population amounts to about 20,000, dispersed in 12 villages, and many extensive farms, that form 3 curacies, one of which is served by the order of La Merced, and the others by the secular clergy.

### THE DISTRICT OF REALEJO

Is of less extent than that of Matagalpa, containing no more than 6210 inhabitants, and 3 villages, besides the principal town. It lies on the shore of the Pacific, between the districts of Cholteca on the north-west, and Subtiava to the south-east. Realejo is the chief place, near the harbour of Cardon, or Realejo, 4 leagues from the city of Leon, in 12 deg. 25 min. north lat. and 87 deg. 6 min. west long. It is inhabited entirely by Ladinos, chiefly artificers, many of whom are ship and house-carpenters, caulkers, and smiths, employed in building and repairing ships; for which purpose there are good docks, and plenty of timber; also sail-cloth, tar, &c. The town was built in 1534, by some Spaniards, the companions of Alvarado in his expedition to Peru, who, having observed the advantageous



situation of the harbour, determined to establish themselves on a spot so convenient and promising.

Viejo is a place, at a short distance from the preceding, where, on account of its local superiority, the corregidors have fixed their residence. It contains 2968 inhabitants, among whom there are only 59 Spaniards. In the estimation of the common people, this is a place of great religious importance, on account of an image of the Virgin, which is kept in the church, and resorted to by multitudes of devout pilgrims from all parts, particularly on the 8th of December, and the 2d of February, on which days the principal festivals are celebrated. The traditionary history of this holy bijou may not, perhaps, meet with so implicit a belief from strangers, as it does from the natives, who assert, with a confidence which may serve to shew the firmness of their own persuasion, though it may fail to carry conviction to the minds of others, that this inestimable effigy was once the property of the immaculate virgin St. Theresa, who bequeathed it to her brother, and by him it was brought into this country, and bestowed upon the village of Viejo, as a mark of especial favour.

#### THE DISTRICT OF SUBTIAVA

Is also on the shore of the Pacific Ocean, by which it is bounded on the south, by Realejo on the north-west, by the corregimiento of Nicoya on the south-east, and by the government of Leon on the north. It is 18 leagues long and 12 broad; in this space there are only 5 villages and a few grazing farms; there are 3 curacies, over which

secular pastors preside. The village of Subtiava is the principal place, and one of the most populous in the kingdom; it is inhabited only by Indians, many of whom are employed in weaving, and they fabricate cotton quilts that are extremely handsome and durable, and generally esteemed throughout the country. Besides the parochial church there are 5 oratories. It is contiguous to the city of Leon, and only divided from it by a road,

#### THE DISTRICT OF NICOYA

Is the eastern part of the intendency of Nicaragua on the coast of the Pacific; it has Subtiava on the west, the lake of Granada on the north, the government of Costa Rica on the east, and on the south the ocean. It stretches 23 leagues east and west, by 20 north and south. The land is of a very fertile description, though it yields but little, from want of hands to cultivate it; scarcely producing maize enough for the consumption of the inhabitants; who, in addition to this scanty harvest, rear a few herds of cattle. On the coast they obtain a few pearls, and a species of shell-fish, out of which they press a fluid that will dye cotton of a beautiful and permanent purple. The climate is hot and humid, and the population so thin as hardly to number 3000 souls upon all the farms; and in the only village of the canton, which is called Nicoya, situated on a river of the same name, navigable from the sea for vessels of moderate tonnage. It is 230 leagues from Guatemala; in 10 deg. 15 min. north lat., and 85 deg. 21 min. west long.

## THE PROVINCE OF COSTA RICA.

The fifth and most easterly province is that of Costa Rica, a name which at present seems to be only continued to it in irony, as it is more poor and destitute than any other. It extends from the River del Salto, which separates it from Nicaragua, to the district of Chiriqui, in the jurisdiction of Veraguas, a distance of 160 leagues from west to east; and from the Atlantic to the Pacific Ocean, from north to south, about 60 leagues. Its limit, on the Atlantic, is from the mouth of the river St. Juan to the little island called the Escudo de Veraguas; and on the Pacific, from the River Alvarado, the boundary of the province of Nicaragua, to the river Boruca, which terminates the kingdom of Terra Firma to the westward. The climate is for the most part warm, but in some places it is very temperate: the soil yields cocoa, tobacco, and other productions of warm climates; wheat, and such other articles as are peculiar to colder regions, are raised in the mountainous parts, but all in scanty proportions from the want of hands for agricultural employments. There are mines of gold, silver, and copper, but they are scarcely more productive than the surface of the soil is. On the Pacific there is a harbour, that of Caldera, or Esparza, and another on the Atlantic; Matina, or the Bar of Carpintero, formed by the rivers Barbilla and Chirripo, which unite four leagues above the sea; the rivers Ximenes, Rebutazon, and Moin, discharge themselves into the Atlantic: they have sufficient depth of water to admit piraguas 8 or 10 leagues inland. The Alvarado, the Rio Grande, and the

Boruca, with several others of less note, descend into the Pacific. Within the government of Costa Rica there are 1 city, 3 towns, and 10 villages, containing together about 30,000 inhabitants, a small proportion of each, compared with the territorial extent of it, and a great diminution of its ancient numbers. In the early periods of the Spanish occupancy, there were a governor and 4 corregidores, who had their residences in Quipo, Chirripo, Ujarraz, and the four villages contiguous to Cartago; the jurisdiction of the first extended to the coast of the South Sea, of the second to the Atlantic; and the two others were intermediate: these corregimientos were abolished more than a century ago, and of many of the villages belonging to them, there are no vestiges remaining; previous to that period it was an opulent district, from the advantageous commerce carried on with Panama, Porto Bello, and Cartagena, but this has long since been annihilated.

This province was partly converted from idolatry in 1560, and the following years, by Juan Pizarro, who fell a martyr to his zeal; Pedro de Betanzos, Lorenzo Bienvenida, and others of the order of St. Francis, from the province of Nombre de Jesus and Guatemala, who baptized great numbers of the natives, and established several convents for their instruction. The province of Talamanca yet retains its idolatry, and the care of its conversion remains with the College de Propaganda fide of Guatemala. The civil administration of Costa Rica is confided to a governor, and its ecclesiastical concerns are under the direction of the bishop of Leon.

Cartago, the chief city of the province, and re-

sidence of the governor, \* is situated in the centre, 80 leagues from the boundary of Nicaragua, and as far from Terra Firma, 30 leagues from the Port of Esparza, on the South Sea, and about as many from Matina on the Atlantic; in 9 deg. 10 min. north lat., 82 deg. 46 min. west long., and 400 leagues east-south-east from Guatemala. It is under a benignant climate, surrounded by pleasant valleys that are fertilized by several rivers, and very eligible for cultivating the productions of Europe, as well as those of America. The early importance of this city may be inferred from its having the privilege of armorial bearings assigned to it by a grant from the king, dated so early as August 18, 1565. It has now a corporation, and a numerous population, consisting of 632 European and native Spaniards, 6026 Mestizos, and 1679 Ladinos; in all 8337 individuals, with the peculiarity that the Spaniards, Ladinos, &c. live in separate wards of the city. The religious establishments are a church, a Franciscan convent, the sanctuary of Nuestra Señora de los Angeles, and 2 oratories.

Villa Nueva de St. José, next to the capital, is the most populous town in the province, inhabited by 1976 Spaniards, 5254 Mestizos, 1096 Ladinos, in all 8326. It lies in a valley at a short distance from Cartago.

Villa Vieja has 6657 inhabitants, of whom 1848 are Spaniards, 3935 Mestizos, and 872 Pardos; it is the head of a curacy, and has annexed to it.

Villa Hermosa, the population of which is esti-

\* There are in the archives of this city, public records of the year 1522, which prove it to be the most ancient city in the kingdom.

mated at 610 Spaniards, 2396 Mestizos, and 884 Mulattoes, in all 3890 persons.

Esperaza, or El Espiritu Santo de Esperaza, now desolate, was once a city near the harbour of Caldera; it had a corporation, a numerous population, a parochial church, and Franciscan convent of St. Lorenzo. In 1670 it was attacked by a French pirate, and pillaged, when the inhabitants retired to the interior, and never afterward returned to their habitations.

Bagases, a town near Esparza, shared the same fate from the same assailants, and was in like manner abandoned.

Ujarraz, once a very large village, but now a place of very trifling consequence, and only remarkable for a resolution of the governor and council of Cartago, in 1666, to walk in procession annually from that city hither, a distance of 2 leagues, to pay their adorations to the miraculous image of the Virgin, which was in the church, in gratitude for her seasonable interposition and deliverance of them from certain irreverent pirates, who had disembarked in the Port of Matina, with the hope of pillaging Cartago and ravaging the country.

St. Fernando, a fort built in the year 1743, to defend the harbour of Matina, was a hornwork formed of large beams of timber and palisades, on the bank of the river, about half a mile from the shore, where the passage is about 100 yards across; it was garrisoned with 100 men; this force was afterward reduced to half that number, but ultimately entirely withdrawn, and the work totally abandoned: it stood in 9 deg. 30 min. north lat., and 82 deg. 56 min. west long.

## CHAP. IV.

*Containing a Chorographic Description of the Five Middle Provinces.*

THE first province in this situation, travelling from west to east, is Totonicapan, or Gueguetenango, one of the most populous of the kingdom, containing 58,200 inhabitants, *viz.* 2750 Ladinos, and 55,450 Indians, dwelling in 48 villages, and 2 hamlets (of the Ladinos), divided into 11 curacies, of which the following 7 are served by the secular clergy, *viz.* Gueguetenango, Chiantla, Momostenango, St. Christoval Totonicapan, Sacapulas, Solomá, and Cuilco; the other four are administered by the regular orders, *viz.* St. Miguel Totonicapan, by the Franciscans; Santa Maria Nebah, by the Dominicans; Malacatan and Jacaltenango, by those of La Merced. This district is of an irregular figure, the greatest length being 66 leagues; and the breadth 50; it is bounded on the west and south by the province of Quezaltenango; on the west and north by that of Chiapa; on the north-east by Verapaz; and on the south by Sololá; lying between 15 deg. 12 min. and 17 deg. 20 min. north lat., and 92 deg. 16 min. and 93 deg. 26 min. of west long. It is watered by the rivers Zamalá, Sija, Motocinta, Sacapulas, Zumacinta, St. Ramon, and Cuilco. It is governed by an *alcalde mayor*, and maintains three companies of Urban militia, one stationed in the capital, another in Gueguetenango, and the third in Chiantla.

This province is divided into two districts, Totonicapan and Gueguetenango, the former ex-

tending over the eastern part, is of a cold temperature, and yields such productions as are natural to such a climate. The language of the natives is the Quiche. There are 2 Ladino hamlets and 7 villages (Indian), 6 of which are very populous, the principal one having nearly 7000 inhabitants; St. Francisco el Alto 5300, St. Christoval 3580, St. Andres Xecul 1200, Momostenango 5420, and St. Maria Chiquimula 6000.

St. Miguel Totonicapan, the largest and superior place of the district, is the capital of the province, the residence of the alcalde mayor, the head of a curacy, and a mission of the Franciscans, who have in it a convent, with a guardian,\* curate, and conventuals. Of the inhabitants, 454 are Ladinos, 578 Indian caciques, or nobles (descended from those of Tlascalala, who came hither with Pedro de Alvarado, and who are endowed with various privileges, such as having a governor of their own cast, being exempt from paying tribute, and some other immunities), and 5817 Maseguales, or plebeian Indians. The climate is cold and humid, and the chief produce a great abundance of apples and pears of various sorts. There are 2 warm mineral springs of great efficacy as baths. The natives are expert in the manufactory of guitars, fancy boxes, and other articles of cabinet work, and of earthen ware; they have besides some woollen manufactories. It is 5 leagues from Quezaltenango, 11 from Sololá, and 38 from Guatemala.

St. Luis Sahcaja, 2 leagues from Quezaltenan-

\* Among the Franciscans, the superior of a monastery is called the guardian.



go, and 1 from from St. Christoval Totonicapan, is a village of Ladinos, inconsiderable both as to its population and trade, but deserving of being mentioned, because it was the first establishment made by Pedro de Alvarado, and its church the first that was consecrated to Christian worship in this country, and in which was preserved, until the year 1690, an image of the Virgin, called the Victrix, that, according to tradition, was brought thither by Alvarado himself. On this spot the town of Quezaltenango had its origin, but being transferred to the situation it now occupies, the descendants of Juan de Leon Cardona, whom Alvarado had appointed his lieutenant, were left at Sahcaja; they lived dispersed upon the various farms until the year 1780, when they were united, to the number of 622, to form the present hamlet.

St. Carlos Sija is another hamlet of Ladinos, containing 600 inhabitants, who, like those of the preceding, were dispersed on different farms until 1780, when they also formed the existing establishment, which is annexed to the curacy of Ostuncalco. It is situated under a very cold climate, and carries on but a trifling trade in wheat and cattle.

#### GUEGUETENANGO.

This district forms the western part of the province; it enjoys a variety of climates, and its productions are diversified in proportion in the cold parts, sheep, wheat, maize, and the peculiar fruits; in the mild and hot cantons, sugar, maize, vegetables, Chili pepper, and such fruits as the temperature is suitable to. The native languages

are the Quiche and the Mam : it contains 41 villages, divided into 8 curacies.

Concepcion Gueguetenango is the chief place of the district, as it anciently was of all the alcaldia, and the head of a curacy, and is occasionally the residence of the alcaldes mayor, who then occupy houses that belong to the government. Being under a mild and benignant climate; the soil produces excellent fruit, but the population has so much decreased, as to number at present barely 800 Indians and 500 Ladinos, besides whom there are a few Spaniards. It is 20 leagues distant from Totonicapan, and 58 from Guatemala.

Chiantla, 1 league from the preceding town, is celebrated in the country for the sanctuary of the Virgin of Candelaria; which, indeed, is not so distinguished for immense opulence as represented by Gage, but it is much frequented by the inhabitants of this and the neighbouring provinces, who perform pilgrimages to visit the shrine, particularly on the 2d of February and 8th of September, on which days the great festivals are celebrated. The image of the Virgin is a specimen of native talent, and was sculptured in the city of Guatemala, by order of the Dominican fathers (as related by Remesal, fol. 149), at the time the place was under their directions; they afterward resigned their spiritual office to those of La Merced, who retained it until 1754, when the sanctuary was secularized by a royal decree. The climate is mild, and the soil fertile, producing plentifully grapes, oranges, figs, pears, and other fruits. The chief article of commerce is lead, obtained from a rich mine that also yields

some silver and litharge. The population amounts to 400 Ladinos, a few Spaniards, and 280 Indians. The native language is the Mam.

Santo Domingo de Sacapulas is a large village, but inhabited by no more than 1792 Indians, whose language is the Quiche. The climate is hot and dry, and the productions of the soil are similar to those in the neighbourhood of the sea coast. The large river Sacapulas runs close by the village; in the pastures on the banks the natives collect salt, which rises upon the surface of the ground, after having been swept and irrigated with the river water. This was one of the first places where the Dominicans preached the gospel, in 1537, and where they had a convent, founded in 1554, but is now a secular curacy.

St. Mathew Yxtatan, an appendage to the curacy of Solomá, is situated in a ravine, at a short distance from the river Lacandon, and has 1123 Indian inhabitants: the climate is very cold. The place is remarkable for a salt-spring, the water of which, without any other process than evaporation, yields what is called the fine Quezaltenango salt, which is the principal article of the commerce carried on by the natives.

St. Francisco Motocinta, a small village appendant to the curacy of Cuilco, no otherwise deserving of notice, than for the phenomenon of a river near it; the water of which is of a poisonous quality, and so active, that animals drinking of it, die almost immediately; when cattle are obliged to pass the river, the owners take the precaution of muzzling them, to prevent the certain mortality that would be the consequence of allaying their thirst. The Indians of this place

weave mats of a scarlet colour, that are much used in the country. The other villages of the district are wholly destitute of interest.

#### THE PROVINCE OF QUEZALTENANGO

Is the second, in continuation of the route already prescribed : it lies between 15 and 16 deg. of north lat., and 93 deg. 26 min. and 94 deg. 36 min. of west long. ; from south-east to north-west, the length is 35 leagues, and from north-east to south-west, the breadth is 20, forming the figure of a spheroid. The province of Soconusco bounds it on the west, Totonicapan on the north and east, Suchiltepeques on the south, and Sololá on the south-east. The number of inhabitants is between 24 and 25,000 Indians, and from 8 to 9,000 Ladinos and Spaniards : there are 26 Indian villages, and 2 small ones of Ladinos, forming together four curacies, *viz.* Quezaltenango, Sacatepeques, Obstuncalco, and Texutla ; in spiritual concerns the first is a mission of the Franciscans, as the second is of the order of La Merced, the two others are served by secular pastors ; the village of Olintepeque is appended to St. Christoval Totonicapan, and Tacana belongs to the curacy of Cuilco, both in the jurisdiction of Totonicapan. The temperature of the province is cold, and the soil brings forth all the produce such a climate is favourable to, as wheat and maize, potatoes, peaches, apples, quinces, cherries, &c. The natives feed sheep, that are the best branch of their trade ; the others are wheat, manufactured cotton, and wool. The languages in use are the Spanish, the Quiche, and the Mam. The government of the province is

administered by a corregidor, and it maintains a battalion of militia of 767 men.

The most remarkable river is the Siguilá, which in its extended course receives various names; the first is derived from the village of St. Miguel Siguilá by which it flows; in Olintepeque it is called Xiquigil, a word signifying "a river of blood," because, according to tradition, at the time of the conquest, the waters were polluted by the wounded and the killed in the battle which Alvarado fought with the Queche Indians; it continues its course by Quezaltenango, and is afterward joined by another river that comes from the village of Zija; it passes by Suñil, and in this part it has several warm springs on its banks; it then passes through the province of Suchiltepeques, where it is called the Samalá, and finally falls into the Pacific.

Quezaltenango del Espiritu Santo, is the principal place in the province, and received its distinctive appellation (del Espiritu Santo) from the circumstance of Pedro de Alvarado having achieved an important victory, on the day before the feast of Pentecost in 1524, by which success he conquered the entire Quichee nation. This was the first place founded by the victor in his newly acquired dominion; it stands on a plain encircled by mountains, 40 leagues east-south-east from Guatemala. It is beyond doubt the most important, rich, and flourishing village of the kingdom; surpassing in several respects many of the towns and cities. The population is great, viz. 464 Spaniards, 5536 Ladinos, and 5000 Indians. The Ladinos rear large flocks of sheep, and cultivate extensive tracts of land for wheat

and maize. There are numerous artisans in all branches, and 30 manufactories of fine linen cloths of various colours, serges, and coarse cloths of different kinds, in which 190 workmen are employed, besides several looms for the manufactory of cotton goods. The corregidor of the province has his residence here, there is a post office, a depot of tobacco, under the direction of a factor, an accountant, and four subalterns; others of gunpowder, saltpetre, and playing cards, all royal monopolies; a custom-house, deputy commissioner of lands, and a vice consulate. The religious establishments are, a Franciscan convent under the authority of a guardian, a curate, and 6 conventuals, who administer the sacraments in this place, which is the head of a curacy, and in 5 other villages annexed to it; the principal church is capacious, rich, and well furnished, in which the chapel of Nuestra Señora del Rosario is very curious, as well as in good taste; there are also 5 other churches. The market is better supplied than any other, excepting only that of Guatemala; the annual sales averaging 18,000 bushels of wheat, 14,000 dollars worth of cocoa, 50,000 of panelas, 12,000 of sugar, 30,000 of woollen cloths, and 5000 of cotton cloth, and provisions of all kinds in proportion.

El Barrio de San Marcos Sacatepeques, half a league from St. Pedro, is a small village of Spaniards and Ladinos, amounting to 2500 persons, principally occupied in breeding cattle, and in agriculture; the produce of the latter being about 3000 bushels of wheat, and double that quantity of maize; they also manufacture some woollen and linen cloths.

Tajumulco, an appendage to the curacy of Texutla is a small village inhabited by about 1000 persons, regularly employed in the internal commerce of the province; it is, however, more remarkable for its situation at the base of a volcano of the same name, that is subject to frequent eruptions; at this place, the soldiers of Alvarado supplied themselves with excellent sulphur, and it continues to afford a copious supply of that article.

The other villages in the corregimiento are not deserving of particular notice; the most populous are St. Catalina Suñil 3000 inhabitants, St. Juan Obstuncalco 1300, St. Martin 1200, St. Pedro Sacatepeques 1100, Santa Cruz Comitán 1300.

#### PROVINCE OF SOLOLÁ OR ATITAN

Is of small extent but numerously inhabited, containing, 27,953 souls, residing in 31 villages; it lies between 14 deg. 25 min. and 15 deg. 10 min. north lat. and between 92 deg. 46 min. and 93 deg. 46 min. west long.; bounded on the west by the province of Quezaltenango, on the north by those of Totonicapan and Verapaz; on the east by Chimaltenango; and on the south by Suchiltepeques and Escuintla: it is divided into 2 districts, called Sololá and Atitan, that formerly were two separate corregimientos.

#### THE DISTRICT OF SOLOLÁ

Contains 15 villages, forming 6 curacies, *viz.* Solalá with 4 villages, served by secular clergymen; Santa Cruz del Quiche with 2 churches; Chichicastenango 1 church; Jocopilos 2 churches; Zacahah 2 churches, and Joyabach 2 churches,

all belonging to the order of St. Domingo. Of the Indians of this district, some speak the Quiché and others the Kachiquel tongues. The climate, productions, and trade, are nearly the same as those of the district of Totonicapan.

The chief place of Sololá, and of the province is the village of Nuestra Señora de la Asuncion de Sololá, or Tecpanatitlan ; in the times of Pagan idolatry, it was the residence of a prince of the youngest branch of the royal house of the Kachiqueles, as it is at present of the alcalde mayor ; being situated on the summit of a ridge of heights the temperature is cold ; the number of inhabitants is nearly 5000 Indians, among whom are many artisans, such as sculptors, weavers, potters, and various others. It is distant 28 leagues from Guatemala.

Santa Cruz del Quiche is a village seated on an extensive open plain, fertile in the extreme, producing grain, vegetables, and delicate fruits, in proportionate abundance. It is but moderately populous, and contains a Dominican convent with the title of a priory. The history of this place is singular, as it was once the large and opulent city of Utatlan, the court of the native kings of Quiche, and indubitably the most sumptuous that was discovered by the Spaniards in this country. That indefatigable writer Francisco de Fuentes, the historian, who went to Quiche for the purpose of collecting information, partly from the antiquities of the place, and partly from manuscripts, has given a tolerably good description of this capital. It stood nearly in the situation that Santa Cruz now occupies, and it is presumable that the latter was one of its suburbs ; it was



surrounded by a deep ravine that formed a natural fosse, leaving only two very narrow roads as entrances to the city, both of which were so well defended by the castle of *Resguardo*, as to render it impregnable. The centre of the city was occupied by the royal palace, which was surrounded by the houses of the nobility; the extremities were inhabited by the plebeians. The streets were very narrow, but the place was so populous; as to enable the king to draw from it alone, no less than 72,000 combatants, to oppose the progress of the Spaniards. It contained many very sumptuous edifices, the most superb of them was a seminary, where between 5 and 6000 children were educated; they were all maintained and provided for at the charge of the royal treasury; their instruction was superintended by 70 masters and professors. The castle of the *Atalaya* was a remarkable structure, which being raised four stories high, was capable of furnishing quarters for a very strong garrison. The castle of *Resguardo* was not inferior to the other; it extended 188 paces in front, 230 in depth, and was 5 stories high. The grand alcazar, or palace of the kings of *Quiche*, surpassed every other edifice, and in the opinion of *Torquemada*, it could compete in opulence with that of *Moctesuma* in *Mexico*, or that of the incas in *Cuzco*. The front of this building extended from east to west 376 geometrical paces, and in depth 728; it was constructed of hewn stone of different colours; its form was elegant, and altogether most magnificent: there were 6 principal divisions, the first contained lodgings for a numerous troop of lancers, archers, and other well disciplined troops,

constituting the royal body guard ; the second was destined to the accommodation of the princes, and relations of the king, who dwelt in it, and were served with regal splendour, as long as they remained unmarried ; the third was appropriated to the use of the king, and contained distinct suits of apartments, for the mornings, evenings, and nights. In one of the saloons stood the throne, under four canopies of plumage, the ascent to it was by several steps ; in this part of the palace were, the treasury, the tribunals of the judges, the armory, the gardens, aviaries, and menageries, with all the requisite offices appending to each department. The 4th and 5th divisions were occupied by the queens and royal concubines ; they were necessarily of great extent, from the immense number of apartments requisite for the accommodation of so many females, who were all maintained in a style of sumptuous magnificence ; gardens for their recreation, baths, and proper places for breeding geese, that were kept for the sole purpose of furnishing feathers, with which hangings, coverings, and other similar ornamental articles, were made. Contiguous to this division was the sixth and last ; this was the residence of the king's daughters and other females of the blood royal, where they were educated, and attended in a manner suitable to their rank. The nation of the Quiches or Tultecas, extended its empire over the greatest portion of the present kingdom of Guatemala ; and, on the authority of the manuscripts mentioned above (which were composed by some of the Caciques, who first acquired the art of writing), it is related that from Tanuh, who commanded them, and conducted them from

the old to the new continent, down to Tecum Umam, who reigned at the period when the Spaniards arrived, there was a line of 20 monarchs. They first established themselves in the kingdom of Mexico, where they founded the famous city of Tula, on the same spot where the village of Tula now stands, 14 leagues from the city of Mexico. At a later period, their king Nimaquiché, by the direction of his oracle, led them from Tula to found a new monarchy; this design however was not accomplished, and they led a wandering life for many years, until at length they arrived at a place where they determined to establish themselves; this they did, and in honour of their sovereign called it Quiché. This prince died during their unsettled state, and his son Acxopil succeeding him; led his numerous host into this region; he not only acquired the fame of having founded the Quiché monarchy, but that of having afterward divided it into three separate kingdoms; he reserved to himself the dominion of Quiché; to his eldest son Jiutemal,\* he gave the kingdom of the Kachiqueles, or Guatemala; and on his second son Acxiquat, he bestowed that of the Zutugiles, or Atitan.

#### THE DISTRICT OF ATITAN

Is in the western part of the province, where the climate is generally mild, but here and there some parts are hot, and others cold; the soil is fruitful,

\* From the name Jiutemal the word Guatemala may derive its origin; for it is very natural that the country should at first be called the kingdom of Jiutemal: and afterward by corruption it might become Guatemala: at any rate this etymology seems more probable than that given in page 4.

producing cocoa, maize, pulse, all sorts of culinary vegetables, aniseed, drugs, and a very great variety of fruits ; among the latter, may be particularly distinguished the aguacates, for their extraordinary size and excellence ; cochineal is also one of its valuable productions. In these articles, aided by the labours of cabinet-makers, carpenters, and potters, the inhabitants carry on a tolerably lucrative commerce with the adjoining provinces, and the metropolis. The district contains 16 villages, the greater number of them lying round the lake of Atitan ; they form 4 curacies ; that of Atitan has 2 churches ; St. Pedro de la Laguna has 6 ; these 8 are served by the secular clergy ; Panajachel has 5, and Patulul 3, all belonging to the order of St. Francis. The natives speak the Zutugil and Kachiquel languages.

The chief place of the district is Santiago Atitan, once the residence of the Zutugil kings ; the lords of a powerful nation, conquered by Pedro de Alvarado in 1524 ; it stands on the south side of the lake, in a mild and healthy climate, and contains upwards of 2000 Indian inhabitants. This village was anciently a mission belonging to the Franciscan order, and one of the earliest founded in the province ; the house has been rebuilt in a better style than the original, preserving however a part of the first structure, in commemoration of its founder Gonzalo Mendez, and as a record of the abstinence and mortifications of that apostolic pastor. It is 28 leagues west of Guatemala.

Close to the village is the lake of Atitan, one of the most remarkable in the kingdom, as well from its extent, as from its peculiarities ; it covers

8 leagues from east to west, and more than 4 from north to south, entirely surrounded by mountains and rocks of irregular form; from its margin there is no gradation of depth, which is at once precipitous, and the bottom has not been found with a line of 300 fathoms: several rivers discharge themselves into it, and it receives all the waters that descend from the mountains; but there is no perceptible channel by which this great influx is carried off, a circumstance that renders it particularly worthy of remark; the water is fresh, and so cold that in a few minutes it benumbs, and swells the limbs of those who attempt to swim in it: the only fish caught in it are crabs, and a species of small fish about the size of the little finger; these are in such countless myriads, that the inhabitants of all the 10 surrounding villages carry on a considerable fishery for them: the communication between one village and another is carried on by canoes.

#### THE PROVINCE OF CHIMALTENANGO.

Proceeding still in the same direction as before, the fourth province is Chimaltenango, formerly the seat of the powerful nation of the Kachiqueles, the king of which Ahpotzotzil, and his brother Ahpoxahil, the ruler of Sololá, sent an embassy to Fernando Cortez, offering to acknowledge themselves vassals of the Emperor Charles the 5th, and they received Pedro de Alvarado in a very friendly manner when he entered their states. This province, and that of Sacatepeques, form together what is denominated the Valley of Guatemala, which, from the period of the conquest, was under the government of the ordinary alcaldes

of the capital, who were called corregidores of the valley, in virtue of a regulation of the council of the Indies, granting a territory of 5 leagues in every direction to each capital, until the year 1753, when the president of the audiencia, in conformity to instruction communicated by government, created two alcaldias mayors. The alcaldia mayor of Chimaltenango extends about 20 leagues in length, and as many in breadth; between 14 deg. 38 min. and 15 deg. 10 min. north lat.; and between 91 deg. 46 min. and 92 deg. 6 min. west long. On the west it is bounded by the province of Sololá; on the north by Chiquimula; on the south by Escuintla, and on the east by Sacatepeques. In general the climate is cold, but there are, here and there, a few spots enjoying a milder temperature. The soil produces wheat and maize, various fruits, as peaches, quinces, figs, apples, pears, &c. and excellent timber. The number of inhabitants amounts to 40,082, Spaniards, Ladinos, and Indians; the greatest portion of whom are labourers: they are distributed between 21 villages, and many detached manufactories, these form 10 curacies, all served by the secular clergy. The principal places are,

St. Anne Chimaltenango, the capital of the province, and residence of the alcalde mayor, is a very large village inhabited by about 3000 Indians, and some Ladinos, in a cold and dry, but healthy climate. It is seated in a very beautiful valley, and so exactly proportioned in its local elevation, that the drainage water of one half of the place, and from the gutters of the right side of the church, descend into the Atlantic, and of the other part into the Pacific Ocean. The

public square is very handsome, having on one side an extensive sheet of water. It is 11 leagues from the metropolis.

Tecpanguatemala is a celebrated place, that received its name from the Mexican Indians, and which in their language means the royal house of Guatemala, from being the residence of the Kachiquel monarchs. Here was built the second church in the kingdom, and here, as at Sahcaja, a religious Franciscan remained to instruct the natives, and administer the sacraments to the Spaniards, who were left by Pedro de Alvarado. The climate is colder than at Chimaltenango, but favourable to the growth of fruit, such as peaches, plums, quinces, apples, pears, &c. &c. the inhabitants exceed 3000; they are of an estimable character and very industrious, carrying on a traffic in wheat and maize, which they raise in abundance; in timber and planks that are sent to Guatemala.

Patzum has 5000 inhabitants of the Kachiquel nation, who are very industriously occupied in similar pursuits to those of the preceding place; the climate too is nearly the same.

Patzizia is a large place, containing not less than 5000 inhabitants, who are all labourers; the climate is cold and humid.

St. Andres Itzapa is cold and dry; its inhabitants, about 1400, are employed in agriculture, and raise wheat, maize, pulse, and vegetables; they feed large quantities of hogs, and cure hams. The day before the festival of St. Andrew, there is a large fair for horses, mules, cordage, and other commodities, held here, which attracts a great concourse of buyers and sellers from the surrounding country.

St. Martin Xilotepeque is in the mildest climate of the valley of Chimaltenango ; the sugar cane cultivated here, and is very productive, affording full employment to several manufactories of that article: there is a moderate population of Spaniards and Ladinos, besides about 4000 Indians.

These seven places are heads of curacies, as are St. Antonio Nexapa, St. Juan Alotenango, and St. Miguel Milpa Duenas.

#### THE PROVINCE OF SACATEPEQUES

Lies between the 14th and 15th deg. of north lat. and between 90 deg. 46 min. and 91 deg. 46 min. of west long. It is bounded on the west by Chimaltenango, on the north and east by Chiquimula, and on the south by Escuintla. Although situated under a benignant climate, some places are cold, and others exposed to great heat, so that the soil is favourable to the productions of every temperature. The trade of the inhabitants depends principally upon supplying the capital with grain (chiefly maize), fruits, vegetables, hogs, poultry, fire-wood, coals, and other articles of domestic consumption. In length it is not above 20 leagues, and nearly as much in breadth ; yet it is an alcadia, and in proportion to its extent is extremely populous, containing 42,786 inhabitants of all classes ; but in this number, the population of Old and New Guatemala is not included. The city of New Guatemala, the towns of Old Guatemala and Petapa, are in this province, besides 48 villages, and many detached farms. It is subdivided into 18 curacies, of which there are 4 in New Guatemala, 1 in Old Guatemala, and 13 among the villages, &c. the heads of which are



Almolonga, St. Juan, St. Pedro, St. Luke Sacatepeques, Amatitan, Petapa, Mixco, Pinula, St. Juan del Obispo, St. Sebastian del Texar, Sumpango, Jocotenango, and St. Raymond de las Casillas.

The most remarkable volcanoes of the country are in this district, the one called the water volcano\* is the most lofty in the kingdom, and exceeded in height by very few in the world. It is of a conical figure, covered to the summit with trees that always retain their verdure, and present a most agreeable prospect to the eye. To the northward of this mountain stands the town of Old Guatemala, on the eastward the Volcano of Pacaya, and to the westward that called Volcan de Fuego (the volcano of fire), which, according to the last demarcation of the provinces, properly belongs to the jurisdiction of Chimaltenango. From both these mountains there have been violent eruptions, the most remarkable on record was that from Pacaya, July 11, 1775, and those from the Volcan de Fuego in the years 1623, 1705, 1710, and 1717. At the base of the latter there is a thermal spring, the water of which is

\* This mountain has been called a volcano by the Spaniards with singular impropriety, as there exists no tradition of its having ever emitted fire; nor have there been found, at any time, on its sides, or in the vicinity of it, any calcined matter, or other mark of volcanic eruption; the term volcano, therefore, cannot be justly applied. In 1541, there was a violent eruption, not of fire, but an immense torrent of water and stones was vomited from the crater, that caused great havoc, and destroyed the old city. Father Remesal, in his History of the Province of St. Vincente, lib. iv. cap. 5, relates, that on this occasion, the crown of the mountain fell down: the height of this detached part was 1 league, and afterward, from the remaining summit to the plains below, was a distance of 3 leagues, which, he affirms, he measured in 1615.

very hot, and of great repute in the cure of several disorders ; it is called St. Andrew's Bath, from being situated near the village of that name : there is, near the same place, another warm bath, that emits a strong sulphuric smell, and is an efficacious remedy for the itch.

Almolonga is distinguished as having been the spot where the Spaniards first established the city of Guatemala, and is now sometimes called Cuidad Vieja (the old city). In 1542, the capital was removed to a situation about a league to the north-east of this place ; however, some Spaniards and Ladinos, and all the Indians, chose to remain in their ancient habitations. The convent of Franciscans was not removed, and the charge of administering the sacraments in the old town was intrusted to it. When the alcaidia mayor of Sacatepeques was created, this place became the head of it, a distinction which it retained for many years. It was one of the largest, most beautiful, and best situated villages in the kingdom ; but, by the second removal of the capital to the valley of the Virgin, 9 leagues distant, it has greatly decreased in population, by a part of the inhabitants having established themselves in a little village (also called Cuidad Vieja), which was formed near New Guatemala ; nevertheless, above 2000 Indians, and many Ladinos, remained in Almolonga. The parochial church is very splendid, and the image of the Virgin, that is worshipped in it, stands in very high repute. The climate is cold. The principal employment of the inhabitants is supplying the capital with fruit, which they procure from the more distant villages. The natives of this place assume the privileges of no-

bility, as being descended from the Mexicans, Tlascaltecas, and others, who lent their assistance to the Spaniards at the conquest; on this account they are exempted from paying any other tribute than 2 reals a head, as an acknowledgment of royal service.

Old Guatemala, anciently a city, and the metropolis of the kingdom, now distinguished as a town, is the capital of the province of Sacatepeques; and, by order of government, the residence of the alcalde mayor. In the year 1799, it was invested with the distinction and privileges of a town (in consequence of a royal decree, dated Aug. 4, 1786), when two alcaldes and a syndic were appointed, from among the Spanish residents, for its government, and the better administration of justice. It contains 3 parishes, Nuestra Señora de los Remedios, Nuestra Señora de la Candelaria, and St. Sebastian, each formed of a division of the town, and some of the small villages adjacent. Besides the parish churches, there are two others, dedicated to the Santissima Trinidad del Chajon, and St. Joseph; and 3 hospicios, or religious houses, of the orders of St. Francis, La Merced, and Bethlem, in which reside a few religieux, who serve the church, and take care of the convent. The latter has received the particular approbation of the king, from having been the cradle of the Bethlemite order, and built at the sole expense of its founder. In the general chapter held at Mexico, on the 1st Dec. 1798, this hospicio was confirmed, and an order made that a president and 2 conventuals, at the least, should always reside in it. Since the translation of the city, there have been from 7 to 8000

inhabitants in this town; some Spaniards, but the greater proportion Ladinos.

St. Juan Sacatepeques was, for some time, the head of the *alcaldia*; it is now the most populous village of the province, containing upwards of 5000 Indians, 75 Spaniards, and 336 Ladinos; the latter are chiefly employed in sugar manufactories, and the Indians in agriculture: it is a very handsome place; the climate is cold, but not in the extreme; the air salubrious, the soil of great fertility, and the market plentifully supplied.

Villa Nueva de Petapa, a village of Ladinos, situated on a delightful plain, 4 leagues from the metropolis. It is well built, with a spacious plaza, or square, and the streets running at right angles: there are some very good houses, a large and handsome church, dedicated to the holy conception, and an oratory. The inhabitants are chiefly employed in the culture of maize.

There is another village of the same name, with the addition of St. Michael, nearly a league distant from the preceding, inhabited by about 1000 Indians, whose chief employment is supplying the capital with plantains, which grow on the lands about the village; and with the *moharra*, a species of fish, which they catch in a part of the Lake Amatitan. The two places were formerly united, and formed a large village, that carried on a considerable trade. The Indians had their separate church, with a regular curate, and the Ladinos their secular minister; but, in 1762, the place was so much injured by an inundation, that spread over a great part of the kingdom, as to determine the inhabitants to seek another domicile: on this occasion the Ladinos separated from

the Indians, and formed the village described in the preceding article.

St. Juan Amatitan is a village of great celebrity, and the head of a curacy. It is seated on a plain, surrounded by very high mountains, which give it rather a melancholy aspect; but, being in the vicinity of the Lake Amatitan, having a beautiful river flowing on the eastern side of it, the fine climate, and the contiguity to the capital, occasion it to be very much frequented by the inhabitants of that city, who retire thither, some for the purpose of drinking the water of the river, which is a specific in many cases; others to take the baths, and others again for their recreation. The situation of the place is well chosen, the streets are broad and straight, the houses commodious, and the market well supplied. There is an oratory, and a large respectable church, which contains an image of the infant Saviour, that is held in such high esteem by the devout, as to attract a great concourse of visitants from the neighbouring, and even from distant villages, particularly on the first Sunday in May, when the principal festival is celebrated. The sacred effigy was originally placed in a little hermitage, about 3 leagues distant, at a place called Bethlehem; but, to prevent the mischiefs occasioned by large meetings in retired places, the archbishop of Guatemala ordered it to be transferred to the parish church in 1789. The inhabitants are for the greater part Ladinos, the Indians amounting to about 200, each party having an alcalde of its own cast. The people employ themselves on the lake, where they take moharra, crabs, and crayfish, which they dispose of in Guatemala; in rais-

ing melons and water melons, for the same market, and in the manufacture of baskets and mats.

The lake of Amatitan deserves notice, less for its size, which is about 3 leagues in length, and 1 in breadth at the widest part, than for the advantages it affords, *viz.* the produce of fish is so great, as to furnish an abundant and never-failing supply for the consumption of the capital: it does not produce those of the larger kinds, but the moharras, generally about a foot in length, are of excellent flavour; and the pepescas, a very small fish, not exceeding 3 inches in length, are a very great delicacy: it also affords crabs, crayfish, and another species called pescaditos. The shores of the lake produce salt, in which the inhabitants carry on a considerable trade. There are also on the borders of it several warm springs, very beneficial in many diseases, particularly in the complaint called guëguëchos, a swelling of the throat, to which a great proportion of the females of the country are subject.

There is another village, called St. Christoval de Amatitan, about 3 leagues from St. Juan, that has latterly been brought into notice, by a discovery made in it of a cure for cancers, which is effected by eating a species of lizard found there (this remedy, indeed, does not cure when the complaint has acquired great strength, but it never fails to alleviate it): the Indians have used this medicine from the earliest periods, but the Spaniards only began, in 1780, to have recourse to it.

St. Sebastian del Texar, the head of a curacy, is situated in the valley of Chimaltenango, and contains a moderate population, chiefly of Ladinos. The only object worthy of notice within

its jurisdiction is a medicinal spring, of great benefit in several diseases.

St. Domingo Mixco, a village situated on the declivity of a mountain, commanding a view over the extensive valley of Mixco, in which the city of New Guatemala is seated. The inhabitants are Ladinos and Indians; the former carriers and labourers, and the latter employed in the culture of maize, and in potteries. Near this place there is a vitriolic spring, the water of which has been found very efficacious in the cure of diarrhœa.

St. Catalina Pinula, a village of a moderate size, inhabited by 82 Spaniards, 567 Ladinos, and 851 Indians. It stands at the foot of a ridge of mountains, called Canales, 2 leagues south-east of Guatemala. In this place there is a seminary for the education of females (an establishment not to be found in any other village), in which several young persons lead a retired life, and others resort to it for the purpose of acquiring the arts and accomplishments appropriate to the sex. Those on the establishment of the college, as it is called, maintain themselves by the labour of their hands, the fruits of their gardens, and the produce of their bee-hives, the wax of which they have acquired the art of bleaching in great perfection: the regulation and government of this college are so well conducted, that it has obtained a royal confirmation.

Nuestra Señora de la Asuncion Jocotenango, a village contiguous to Old Guatemala, once contained above 4000 Indians, and a considerable number of Ladinos; they were mostly day labourers, in the employment of artificers, and in

manufactories. When the capital was transferred from its old to the present situation, many of the Ladinos, and some of the Indians, preferred remaining in their accustomed habitations ; but the major part of the latter went to New Guatemala, and formed a village in the vicinity of the city, where they have continued, pursuing the same occupations they formerly followed. On the day preceding the feast of Assumption, there is a fair held in this village for horses, mules, and general merchandise, which is usually very numerously attended.

The hermitage of Assumption is situated in the valley of Las Vacas ; it is a small place, inhabited by a few Spaniards, Ladinos, and Indians ; first settled in the year 1620, or soon after, when the hermitage of the Virgin del Carmen was founded ; and, in order that a congregation might not be wanting for that church, about 20 families of Indians were persuaded to leave the mountains called the Canalitos, and settle near the hermitage, by obtaining for them a royal decree, that exempted them from paying tribute. These families having greatly multiplied in the valley, where they lived dispersed, and wishing to be collected on one spot, in the year 1675, they presented a petition to the president, Don Fernando de Escobedo, praying that he would assign a place for their settlement, grant lands for their subsistence, and permit the curate of Las Vacas to transfer the church, that was situated on the River Las Vacas, in the wilds, to the new settlement. The request was complied with on the 2d of September, in the same year, as appears from the public acts passed before the notary,



Perez de Rivera, and now preserved in the archives. A capacious church was immediately begun, but not completed until 1723, when it was dedicated to the Assumption of the Virgin, because the transfer of the first Indians who inhabited the place had been made on the eve of that festival: public worship was performed, during the building of the church, at the hermitage del Carmen. This little village had formerly its peculiar curate, also an ordinary alcalde and 2 regidores chosen from the Spaniards; and another alcalde and 2 regidores from the Indians; but, at present, from being so close to the capital, it is considered as one of the suburbs, and the jurisdiction of it belongs to the alcaldes of the city: the curacy of the hermitage is united to that of Candelaria, in the metropolis.

Nuestra Señora de Guadalupe, a town occupied by Ladinos, and recently built, at the solicitation of the corporation of Guatemala, with the design of employing the inhabitants in the cultivation of fruit and vegetables, to supply the markets of the city. On the 17th of April, 1799, the first stone of the church was laid by the archbishop and other persons of the first rank, and on the 12th of December, 1803, it was consecrated.

The other villages in the province of Sacatepeques do not present any thing worthy of being detailed; we may, therefore, proceed with a description of its principal feature, the city of Guatemala, which shall form the subject of a separate chapter.

## CHAP. V.

*The Topographical Description of the  
City of Old Guatemala.*

THE city of Old Guatemala, once the metropolis of the kingdom, the seat of an archbishop, and one of the handsomest cities of the New World, was founded by Pedro de Alvarado, on the day of the festival of St. James, in the year 1524, on which account it is generally called the City of Santiago de los Caballeros de Guatemala; and supposed to be under the especial patronage of that saint; for which reason the metropolitan church was endowed by Pope Julius the Third, in 1551, with all the privileges and indulgences enjoyed by the celebrated church of St. Jago, in Galicia. St. Cecilia is also considered patroness of the city, because the kings of the Kachiquel nation, who received the Spaniards with marks of friendship and submission in 1524, but who revolted from them in 1526, were effectually subdued on St. Cecilia's day: in commemoration of this victory, the royal standard is annually, on that festival, borne in procession through the city, accompanied by the governor, all the officers of state, the clergy, and the nobility; and because the Mexican and Tlascalteca Indians of Almolonga, aided the Spaniards in the expedition against the Kachiqueles, their descendants are entitled to join the annual pageant, which they do, clothed in military habits, armed with muskets and lances, and distinguished by appropriate banners; some of the chief persons of the tribes sling behind their shoulders bows elegantly adorned with feathers

and jewels, which greatly add to the splendour of the exhibition. As the capital of the kingdom, it was the residence of the governor and captain-general, who is also president of the chancery and the royal audiencia. The chancery, erected in 1542, was then, as it now is, composed of a president, a regent, 4 oidors or judges, 2 fiscals, a chief alguacil, and a chancellor, 2 secretaries, and a competent number of subaltern officers. The public bodies at the seat of government are a general board of intestacy (Juzgado-general de Intestados), and another of lands; the royal superior tribunal of accounts; the royal caxa-matriz, or general treasury; a board of customs; administration of the post-office; a general directory of tobacco; administration of gunpowder, and playing cards; tribunal of the cruzada (to direct the means of converting the Indians); the royal consulate; the royal mint; and the illustrious cabildo, or the council of justice and government of the most loyal and noble city of Guatemala, to which body the Emperor Charles the Fifth, in 1532, granted armorial bearings,—viz. a shield, charged with 3 mountains on a field Gules, the centre one vomiting fire, and surmounted by the Apostle St. James, on horseback, armed, and brandishing a sword; an Orle, with 8 shells Or, on a field, Azure; crest, a crown. In 1566, Philip the Second granted the title of most loyal and most noble city. The illustrious cabildo is composed of 2 alcaldes, a royal standard-bearer, alguacil mayor, a provincial alcalde, 8 regidores, and a syndic. The royal and pontifical university of St. Carlos, and the *Protomedicato*, or college of

physicians, are noble ornaments to the city: the first of these bodies was founded by Charles the Second, in 1676, and confirmed by Pope Innocent the Eleventh, in 1687, who granted to it all the privileges enjoyed by the universities of Mexico and Lima; it has 12 professorships and a public library: the academic senate at present consists of more than 50 doctors. The latter was instituted by royal permission, in 1793, and is composed of a president, 2 examiners, and a fiscal. The economical society of Friends of the kingdom was instituted in 1795, and confirmed by royal decree of the 21st of October, in the same year, although its functions were suspended, in 1799, by royal authority; it had subsisted long enough to leave lasting memorials of its progress in the academies of drawing and models which it established, and which are carefully preserved; and in the royal cabinet of natural history, that it laid the basis of. Besides these institutions, there are 3 schools for the gratuitous instruction of youth in the initiatory branches of literature, and 2 classes of Latin grammar.

The city is the capital of the archbishopric of Guatemala; it was made a bishoprick in 1534, by Pope Paul the Third, and raised to the rank of metropolitan in 1742, by Benedict the Fourteenth; the bishops of Nicaragua, Chiapa, and Comayagua, are suffragans to it. The service of the cathedral is performed with great diligence, and no less magnificence, by its venerable chapter, consisting of a dean, 4 dignitaries, 4 canons, and by 2 curate rectors, 2 sacristans, 10 chaplains, 6 acolites, and other ministers; 2 colleges, the Tredentine and the Infantes, and a numerous

choir. There are 4 parishes, *viz.* the Sanctuary, St. Sebastian, our Lady of Candelaria, and Los Remedios : 7 convents, the Dominican, the Franciscan, and La Merced, which are heads of provinces, and of the scholastic establishments ; St. Augustine, Juan de Dios, Bethlem, and the college of Missionaries de Propaganda fide ; the congregation of St. Philip Neri ; and there was formerly a college of Jesuits : 5 nunneries, *viz.* 2 of the order of La Conception, 1 Barefoot Carmelites, 1 Capuchin, and 1 of the Clarizas : 3 religious houses for females ; 2 of the Dominican order, 1 for Spaniards, and 1 for Indians, and the third for the order of Bethlem : 2 seminaries for female instruction : 4 hospitals, *viz.* St. Pedro, for ecclesiastics, St. Jago, for Spaniards, St. Alexis, for Indians, and Bethlem, for convalescents ; the first three are under the care of the fathers of St. Juan de Dios, and the fourth is superintended by the Bethlemite sisters : there are also 2 numerous communities ; one professing the rules of the third order of Franciscans, and the other those of the Carmelites ; and 40 fraternities.

The population of Guatemala, according to the census taken in 1795, amounted to 24,434 individuals of all ranks and casts ;\* among the nobility there is 1 title of marquis, and many families, descendants of the most illustrious houses of Old Spain. The Guatemaltecos are in general docile, humane, courteous, liberal, affable to strangers, and inclined to piety ; but to these

\* Since that period the number of inhabitants has increased very much, and it may now be stated, without danger of exaggeration, to exceed 30,000.

good qualities, weakness, pusillanimity, and indolence, are usually superadded; they possess genius, and an aptness for the arts, which is demonstrated by the great number of handicraftsmen in all trades, among whom there have been produced artisans of superior talents; but those who acquire most celebrity are the silversmiths, sculptors, and musicians: the productions of the sculptors are eagerly sought after, not only in this country, but in Mexico, and even some that have been carried to Europe have been highly esteemed by connoisseurs. The class of weavers is numerous, and their looms produce fine muslins and gauzes, calicoes, and common cottons that are used in general wear by the poor people of the country. The potters are also a numerous tribe, who furnish earthenware and china sufficient for all the provinces; in the manufacture of some articles they excel so much, as to turn them out of hand but little inferior to the porcelain of Germany. Among the females there are excellent embroiderers, mantua-makers, and florists, who make artificial flowers, that vie with the productions of nature; great numbers of this sex are employed in the manufacture of a species of cigars, called tuza, that are peculiar to this country; others spin cotton-yarn of every degree of fineness. This city has given birth to many illustrious men, eminently distinguished for their exemplary piety, and renowned for their literary talents; the catalogue is too long to give in detail, it may, therefore, suffice to mention a few who have acquired a lasting reputation; *viz.*

Christoval Flores, of the order of Franciscans,

sprung from one of the most noble families of Guatemala, suffered a cruel death for preaching Christianity in Algiers, in 1627.

Diego de la Cerda, of the order of La Merced, was torn in pieces by four horses, at Constantinople, for preaching Christianity.

Blas de Morales, a Franciscan, of a noble race and exemplary life, was the promoter of various pious establishments, and died in 1646.

Alonzo Sanchez, a secular priest, who was distinguished for his estimable character and eminent virtues; he died in 1652; and such was the esteem for his abilities and good qualities, that he was honoured by a public funeral; he was buried in the cathedral, at which solemnity the royal audiencia, the cabildos, clergy, and other persons of distinction, assisted.

Juan Bautista Alvarez de Toledo, of the order of St. Francis, and of an illustrious family,\* who, for his great literary acquirements, was raised to the highest dignities of his order, to the Duns Scotus professorship in the university of St. Carlos, and successively to the episcopal chairs of Chiapa, Guatemala, and Guadalajara; he died in his native country in 1726, leaving a great number of pious foundations of his own establishment.

Juan de Padilla, a secular clergyman, celebrated not only for his profound knowledge in theology,

\* A vulgar error, by which Leal, Alcedo, and other authors, have been misled, would deprive Guatemala of the honour of having given birth to this eminent character, the only one of her sons who ever obtained the mitre: it is asserted, but upon what authority does not appear, that he was a native of St. Salvador (city); this, however, is disproved by the registry of his baptism, in the books of the parish of the Sanctuary in Guatemala.

but for his skill in the mathematics; in which he made an extraordinary progress; it is asserted that he left some curious and valuable manuscripts in this branch of science, but at present the only work we possess of this learned man, is a treatise on the principal rules of Practical Arithmetic, printed at Guatemala in 1732: he died in 1749.

Miguel de Zilieza y Velasco, of a noble family, doctor and professor of laws in the university, provisor and vicar-general of the bishopricks of Guatemala and Leon; canon, director of the choir, and auxiliary bishop of his native place; and ultimately bishop of Ciudad Real, where he died in 1768.

Antonio de Pineda y Ramirez, first lieutenant of the Royal Spanish guards; he was intrusted with the department of natural history, in the expedition which circumnavigated the globe under the command of Don Alexander Malaspina.

Ignacio Ceballos, a man of noble extraction, and great erudition, who by his merit was raised to the dignity of dean of the churches of Mexico and Seville; he was a member of the Royal Spanish academy, and his name is inscribed in the number of those who were employed in compiling the dictionary of the Spanish language.

Miguel Gutierrez, ex-jesuit, after having served several honourable offices belonging to his order, died at Rome in 1794: his life, written in Latin by Luis Maniero, has been published.

Having noticed the political bodies, the population, and different classes of the inhabitants; the soil, climate, buildings, and other particulars come next in order: to describe these distinctly, it will be necessary to advert to the 3 different



situations of the capital, which are designated as Ciudad Vieja, Old Guatemala, and New Guatemala.

La Ciudad Vieja. The site chosen for this place, in 1524, between the two volcanoes, was only a temporary one, until a more convenient spot could be selected for its formal establishment; but not discovering another situation offering superior advantages to the first choice, the inhabitants determined to remain where they had already settled, and to extend their buildings a little to the eastward, upon the skirt of the mountain called the Volcan de Agua; a place of great fertility, very pleasant, under a fine climate, healthy, and abundantly supplied with excellent water. On this spot, they commenced building the city on the 22d of November, 1527, and in a short space of time they had erected a decent cathedral, convents of Dominicans, Franciscans, and Mercedarians; hermitas, or religious houses of Los Remedios and Vera Cruz; houses for the cabildos, and a hospital. After 14 years' progress, farther improvements were stopped by a calamity that finally decided its fate. On the night of September the 11th, 1541, an eruption of water from the mountain took place, when a torrent so immense rolled down from the summit, sweeping before it large trees and enormous rocks, that the city was overwhelmed, the buildings destroyed, and great part of the inhabitants buried beneath the ruins. This irreparable disaster compelled the survivors to seek another settlement, and they fixed upon the place where Old Guatemala stands, about a league north-east of Ciudad Vieja.

In a delightful valley, shut in by mountains

and hills that always retain their verdure, stands Old Guatemala, encompassed by meadows and lands which supply pasturage to large herds of cattle. Within the circuit of two leagues it is surrounded by not less than 30 villages, all of them deriving their main support from the various productions they furnish for the consumption of the city. The inhabitants of these villages are employed in all the useful trades ; there are masons, bricklayers, bakers, butchers, weavers, gardeners, in fact, artisans and workmen of all descriptions ; they raise maize, pulse, vegetables, fruits, flowers, in short, they supply the markets so well as to leave no wish unsatisfied, either with the comforts or delicacies of life. Two rivers run through the valley, and present to the gardens and meadows, farms and country-houses every convenience for irrigation. The climate is extremely agreeable, and in so happy a medium, that heat or cold never predominates to the injury of vegetation ; but a perpetual spring presents its varied bounties. The city extends about 12 manzanas\* in the narrowest part ; the streets are broad, straight, and well paved, running in right lines from east to west, and from north to south, except in the suburbs, where there are many both narrow and irregular. There are numerous fountains, supplied with water from three different springs, and which is also diffused into all parts of the city by pipes, so that there is scarcely a house without 3 or 4 cisterns regularly replenished : there are large reservoirs in the streets and public places ; that in the Great Square is worthy of notice, being con-

\* A manzana is a solid square of houses, formed by the intersections of streets at right angles. It varies in extent from 150 to 350 yards in front.

structed entirely of stone, very well wrought, and filled by two different streams that fall into it on opposite sides. The consistorial houses deserve attention, both for the solidity of building, and their excellent distribution, as well as for an elegant corridor fronting the square, formed by columns and arches of masonry. There are 38 edifices appropriated to religious worship and establishments, *viz.* the cathedral, 3 parish churches, and 16 others, 8 convents for men, 8 for women, the congregations of St. Philip Neri, and of Calvary, and 11 chapels. The cathedral is a magnificent temple, more than 300 feet long, 120 broad, and nearly 70 high, lighted by 50 windows; it has 3 aisles, and 8 chapels on each side, of which those of the Sanctuary and Nuestra Señora del Socorro are very spacious; the decorations consist of beautiful statues, paintings of the best masters, many inestimable relics, and numerous utensils of gold and silver. The grand altar stood under a cupola, supported by 16 columns, faced with tortoiseshell, and adorned with medallions in bronze of exquisite workmanship; on the cornice are placed the statues of the Virgin and the 12 Apostles, in ivory. In this sumptuous edifice, to which there are 7 spacious entrances, repose the ashes of Pedro de Alvarado, the conqueror of the country, of Francisco Marroquin, the first bishop, 8 of his successors, and of many other illustrious men. The church of St. Domingo deserved notice by its elegant design, great elevation, capacious vestibule, and splendid decorations, among which was a statue of the Virgin del Rosario, nearly 6 feet in height, of massive silver. In the church of St. Francis, one of the

largest in the city, were 3 alcoves, beautifully and richly adorned, which contributed greatly to the splendour of the grand altar; the singularly curious chapel of our Lady of Loretto, in which the image of the Virgin of Alcantara\* is worshipped; at the portal there are several statues of saints done in stucco, and enamelled, which far exceed any thing of the kind in the kingdom. But the greatest treasure, in popular estimation, belonging to the church, are the mortal relics of Pedro de San José de Betancurt,† that are preserved under the safeguard of three keys, in a niche on the left hand side of the presbytery. The church of the College of Jesuits, and that of Nuestra Señora de la Merced, each spacious, and with three aisles, possess their due share of magnificence. The Dominican, Franciscan, and Mercedarian convents, are the most remarkable for their size, solidity of the building, neatness, and convenient arrangement of their respective offices. Of the convents belonging to the religieuses, that of La Concepcion is the largest; it is said to have been formerly inhabited by upwards of 1000 persons, nuns, pupils, and servants. The dreadful

\* This image is not without its miracle, for it appears (from records juridically authenticated, obtained in the year 1601, and preserved in the archives of the convent), that it is the identical image which was worshipped at Alcantara in Estremadura, where the tradition was, that it had been found in the river Tagus, enclosed with the infant Don Pelayo, in a chest, and the preservation of the prince was attributed to the special protection of his virgin patroness.

† Pedro de Betancurt was a priest, native of the island of Teneriffe, who settled in Guatemala; he was held in great estimation by the populace, who believed that he wrought miracles: the subject of his beatification was warmly debated in the Romish conclave, but not carried; however Pope Clement the Fourteenth, on the 25th of July, 1771, declared that his virtues were entitled to the most heroic degree.

calamity of earthquake has repeatedly visited this city, and has rendered all its local advantages unavailing: the most memorable disasters it has sustained from this cause, are those of the years 1565, 1577, 1586, 1607, 1651, 1663, 1689, 1717, 1751, and 1773. Wearing by these misfortunes, and of rebuilding only to experience repeated destructions, the inhabitants at length determined, after the shock of 1773, which left one part of the city in ruins, and severely injured the rest, to change, for the third time, their situation, and choose a spot farther removed from the volcanoes, the prolific source of so many horrors to them, and where they would be less exposed to similar miseries; they therefore, after many examinations, chose the plain of La Virgen, in the valley of Mixco, where, in 1776, was founded the new metropolis, in virtue of a royal decree, bearing date July 21st, 1775, which ordained that the new city should be called New Guatemala de la Asuncion, because the last chosen spot was within the curacy of the hermitage, called La Asuncion de Nuestra Señora.

#### NEW GUATEMALA

Stands on a spacious plain of 5 leagues diameter, watered by several small rivers and lakes, that greatly conduce to its fertility, in a delightful climate, where the inhabitants scarcely know a change of temperature. The city forms a square about 15 manzanas each way; it is divided into 4 quarters, and the quarters into 2 barrios or wards, each superintended by its peculiar alcalde, elected annually from the residents, and exercising his jurisdiction under the control of the judge of

the quarter, who is always a minister of the royal audiencia. For the administration of spiritual concerns, the city is divided into 3 parishes, each extending its whole length from east to west, and embracing a third part of it from north to south; the centre is called the parish of the Sanctuary of the Cathedral; the northern side, St. Sebastian's, and the southern, Los Remedios. The streets, which cross each other at right angles, are 12 yards broad, the greater part of them paved: the houses, although rather low, to mitigate the violence of future earthquakes, are built in a good style, very commodious, and judiciously decorated,—nearly all of them enjoying the advantage of kitchen and pleasure gardens, with two, three, and even more reservoirs of water. The great square is a rectangle 150 yards each way, paved all over, and having a colonade on each side. The eastern side presents the grand entrance to the cathedral, with the archiepiscopal palace on the right, and the college de Infantes on the left; on the opposite side stand the royal palace, the hall of the audiencia, and offices belonging to that tribunal, the chamber of accounts, the treasury, and the mint; on the north side are the houses of the corporation, prisons, markets, public granary, &c.; and on the south side, the custom-house, and the marquezado de Aizinena, &c. In the middle there is a large stone fountain of very superior workmanship, supplied with water, brought by means of pipes from the mountains to the south-east, upwards of two leagues distant; from the same source twelve public reservoirs in different places and streets, besides many belonging to the convents and private houses, derive

their supplies. This aqueduct is in some places carried over valleys upon an extensive range of arches, and in others through hills by excavations, that have cost immense labour to complete. From the south-west there has been another stream of water brought into the city by similar means, and although from a greater distance, it has, from the nature of the country through which it passes, been effected with much less difficulty. The cathedral is small, but in a fine style of architecture, and not yet completed; the pedestals and capitals of the columns, the vaultings of the chapels, and many other parts of it, are executed in a manner that entitles them to the admiration of a scientific observer. Many other churches and convents are still in a progressive state; and, except the Jesuits college with its dependencies, and 11 of the minor churches, intended to be similar to those already mentioned in old Guatemala. But besides those spoken of at the former place, there are the college of Seises, the female seminary called the Visitation, the Hermitage del Carmen, situated on the summit of a hill near the city, and that of our Lady of Guadalupe. On the north-east adjoining the city there is an extensive suburb, divided into 2 quarters, and 4 barrios, over which the 2 ordinary alcaldes are the presiding magistrates: the parish of La Candelaria, and the college of the Visitation are in this division, the streets of which are crooked and irregularly built. Although not surrounded by so many villages as old Guatemala, the markets of the new city are equally well furnished with provisions of all descriptions from the same sources, and the great markets present a choice of vegetables, fruit,

flowers, poultry, game, eggs, and other commodities not often surpassed in any region.

New Guatemala is in 14 deg. 40 min. north lat., 91 deg. 46 min. west long., 9 leagues from old Guatemala, 130 from Ciudad Real de Chiapa, 144 from the city of Camayagua, 183 from Leon, 400 from the city of Mexico, 90 from the Atlantic Ocean, 26 from the Pacific, 195 from the boundary of New Spain, and 480 from that of Terra Firma.

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## CHAP. VI.

### *Chronological Account of the City of Guatemala.*

THE existence of the antipodes was a problem, that for many ages excited the attention of philosophers, producing, as might be expected, opposite opinions among them: and although the hieroglyphics, sculptures, and other monuments of Egyptian mythology, discovered by the Spaniards in the new world; and the traces of the sacred mysteries of Christianity, almost effaced as they were by Paganism, but still perceptible among the natives, forbid our denying that there had been at some very remote period, an intercourse between the inhabitants of the two hemispheres, all idea of it was so completely effaced from the memory of mankind, that in the 8th century, Pope Zachary condemned as a heretic, a certain Virgilius, who had supported the hypothesis of the antipodes. The time at length arrived, when this important problem was solved by the science and intrepidity of Christopher Colon, or Columbus, a Genoese, the most eminent navigator, and consummate mathematician of his age. He, either from the pe-



netration of his own comprehensive genius, as some assert, or as others maintain, from the information communicated to him by another mariner, who had been thrown upon these shores by stress of weather, or other casualty, conceived the daring project of seeking a new route to the East Indies, by traversing the Western Ocean. He communicated his ideas to his own countrymen the Genoese, and to the kings of England and Portugal successively; but they were rejected by each as chimerical. Ferdinand and Isabella of Spain, however, gave a favourable attention to his proposal, and determined to assist him with 3 barks and 1700 ducats. This was the only provision for undertaking an enterprise, the success of which stands unrivalled in the annals of history, and that gave a new world, and immense wealth to the crown of Castile.

On the 3d of August, 1492, Columbus sailed from the harbour of Palos, commissioned as admiral and viceroy of whatever countries he might discover. After a navigation of rather more than two months, he arrived on the 11th of October at the island of Guanahani, to which he gave the name of St. Salvador: he then passed on to Cuba and Hayti, which he called Hispaniola; and in the month of March, 1493, returned to Spain with the first intelligence of his glorious discovery. In recompense for this important service, he was created on the 18th of May, 1493, admiral of the Indies, received a patent of nobility, and was honoured with armorial bearings, *viz.* a sea, argent, on a field, azure, and 5 islands, or, beneath a mantle of Castile and Leon, crest a globe, with the motto, "Por Castilla y por Leon, Nuevo Mundo

hallo' Colon" (for Castile and Leon Columbus discovered a New World). Emboldened by success, Columbus repeated his voyage, and his labours were rewarded by fresh discoveries. In his second, undertaken in 1493, he fell in with the lesser Antilles and St. Juan de Puerto Rico : he then proceeded to Hispaniola where he laid the foundation of the first city in America, which, in honour of the queen, he called Isabella. After this he embarked again, and on the 14th March, 1494, arrived at a large island, to which he gave the name of St. Jaime, or Jamaica. Columbus renewed his attempts, and they were attended with unabated good fortune : on his third voyage, which he commenced August 11th, 1498, he came in sight of a large point of land that he immediately named Isla Santa, but he soon afterward ascertained, that what he had taken to be an island was a great continent : he discovered the coast of Paria, the gulf of Ballena, and several islands. In 1502 he sailed from Cadiz, on the 9th of March, on his fourth voyage, and shaped a course for the continent which he had discovered in 1498. After experiencing many difficulties he arrived at the island Guanaja, from which he steered to Point Casinas on the coast of Honduras, where Bartholomew Columbus landed with a part of the crews, on the 14th of August, 1502, to perform mass : on the 17th they landed again, and took possession of the country, in the name of the king and queen of Castile. The admiral continued his researches, and on the 2d of November of the same year, he discovered Portobello : on the following day he advanced about half a league up the river called Bethalem, in the province of Ve-

ragua : from this event his descendants obtained the title of Dukes of Veragua.

The successes of this enterprising chief were too glorious and too interesting, not to excite the emulation of others. The result was, that many were induced to pursue the route now opened for them. The first Spaniard who embarked on this arduous service, was Alonzo de Ojeda ; who was accompanied by Americus Vesputius, a Florentine.\* In the year 1499, Ojeda discovered the gulf of Maracaibo, Venezuela, and the coast of Cumana.

In the year 1500, Vincent Pinzon fell in with the Promontory of Brasil, since called Cape St. Augustine, and the mouth of the river Marañon. In 1506, Pinzon and Juan Diaz de Solis discovered the coast of Yucatan.

In 1512, Juan Ponce de Leon searching for the island Bimini, one of the Bahamas, or Lucayas, in which he had been assured there was a fountain capable of restoring to old age the vigour of youth, accidentally made the more substantial discovery of an extensive region, to which he gave the name of Florida, either from the season of the year when he arrived at it, being Easter, called by

\* Americus Vesputius, one of the mariners in this expedition, published a history, abounding in fables and inaccuracies, in which he styled himself the discoverer of the American continent, and gave so high a colouring to his narrative, that by the incautious he was believed actually to have made the discovery ; the affair being laid before the council of the Indies by the friends of Columbus Don Alonzo de Ojeda, was juridically examined on the subject ; he did not hesitate to declare the falsity of Vesputius' assertion : the decision of the judges was in favour of Columbus, but this did not prevent the pretender from enjoying the honour of it, or the glory of giving his own name to this fourth division of the world.

the Spaniards Pascua florida, or from observing the meadows covered with flowers.

On September 25th, 1513, Vasco Nunez Balbao, the governor of Darien, descried the Pacific Ocean, the existence of which was, until then, unknown; and, on the 29th of the same month, took possession of it for the king of Castile.\*

In 1516, Juan Diaz de Solis entered the river La Plata. In the following year, the coast of Yucatan was again visited by Francisco Fernandez de Cordova; and in 1518, Juan de Grijalva, continuing the examination of the coast, found the island of Cozumel, the river Tabasco (named by him Rio de Grijalva), St. Juan de Ulua, and Panuco: to all this region he gave the name of New Spain.

On the 10th of February, 1519, Ferdinand Cortes sailed from the Havanna, to effect the conquest of New Spain; which was not completed until more than 2 years afterward.

In 1520, Ferdinand Magelhaens passed the straits which bear his name, and discovered the Ladrone Islands, which he called the Archipelago of St. Lazarus. Leaving these, he reached the Philippines, where he was killed. Juan Sebastian del Cano then took one of his ships, and returned to Spain by doubling the Cape of Good Hope; thus being the first who circumnavigated the globe. In commemoration of this enterprise, the ship in which he performed the expedition (called the Victory) was long preserved at Seville.

\* The ceremony which Balbao used on the occasion was this; armed with a sword and shield, he waded into the sea until the water reached his waist, and proclaimed the Pacific Ocean to belong to the kings of Spain.

On the 13th of August, 1521, Cortes took the city of Mexico, the capital of the Mexican monarchs, making the Emperor Guatimocin prisoner; and terminated the empire, then in the most flourishing state, after it had stood 200 years.

In 1522, Gil Gonzalez Davila discovered the province of Nicaragua, which was afterward settled by Pedro de Arias, Davila, and Francisco Fernandez de Cordova, officers who had accompanied Gonzalez in his advance from Darien.

Cortes, having been appointed, by the Emperor Charles the 5th, governor and captain-general of all the countries he might conquer, dispatched Christopher de Olid into the province of Honduras. This adventurer landed in a bay, about 50 leagues eastward of the entrance of the gulf of Dulce; this bay he called the Triumph of the Cross, from having disembarked on the 3d of May, 1523, being the day on which the church celebrates the invention of the cross. He laid the foundation of a town, to which he gave the same appellation.

The fame of Cortes' exploits spread rapidly through the country, and soon reached the court of the Kachiquel kings, who, of their own free will, sent an embassy to him, offering to acknowledge themselves vassals of the king of Spain. The chief received the ambassadors with all the kindness and affability so peculiar to him; treated them with every mark of distinction, and gave assurances that himself, and all those under his command, would govern them with mildness in peace, and defend them against all enemies.

Cortes sent Pedro de Alvarado, one of his officers who had been most active in the conquest of

New Spain, to take possession of Guatemala, and receive the submission of the native kings. He quitted the city of Mexico on the 13th of November, 1523, accompanied by 300 Spaniards, and a large body of auxiliary Mexicans, Tlascaltecas, and Cholutecas. After a short detention in subduing the natives of Teguantepeque, who had revolted, he advanced, completed the conquest of Soconusco and Tonalá, and arrived in the territories of the Quichees on the 24th of February, 1524. He found there so many obstacles to be surmounted, so many battles to be contested, that he was unable to proceed until he obtained a complete victory over the Indians, on the 14th of May. A small chapel was hastily erected; and on the following day, which was the Pentecost, mass was celebrated; and thus commenced the Catholic worship in this region.

#### OF THE FOUNDATION OF THE CITY OF GUATEMALA.

Alvarado, as just mentioned, having achieved the conquest of the populous provinces of Soconusco and Tonalá, and fought many battles with the Quichee Indians, who opposed his passage with resolute obstinacy, until the 14th of May, when they were defeated in an action that decided the conquest. He then advanced to the capital of the Kachiquel kingdom, which, in the opinion of the historian Vasquez, (vol. i. lib. i. chap. 1.) was the old village of Tecpanguatemala; where, according to the same author, the Spaniards were received by the King Apotzotzil, or Sinacam, with every demonstration of good will. The army, having remained there a few

days, to recover from their fatigues, marched towards the village of Atitan to attack the Zutugiles. Taking their route by the villages on the coast, they overcame whatever force attempted to dispute their passage, until their arrival at a place called by the Mexicans Almolonga (in their language meaning a spring of water), on the 24th of July. This situation, says Remesal, (lib. i. chap. 2.) pleased the Spaniards so much, by its fine climate, the beauty of the meadows, delightfully watered by running streams, and particularly from lying between 2 lofty mountains, from one of which descended runs of water in every direction, and from the summit of the other issued volumes of smoke and fire ; altogether rendering the place remarkable for its peculiar locality. Here they determined to establish themselves, until they could discover a spot more suitable to their wishes ; and, aided by the Mexicans and Tlascaltecas, they erected the requisite quarters. On the 25th of July, continues Remesal, the festival of St. James, the patron of Spain, the troops were mustered under arms and marched to attend divine service, with martial music and repeated discharges of fire-arms. The splendour of the armour of the soldiers, their waving plumes, the horses superbly caparisoned in trappings, glittering with jewels and plates of gold, formed altogether a most imposing spectacle. In this array they proceeded to the humble church which had been constructed, where Juan Godines, chaplain to the army, said mass. This service finished, the whole body invoked the protection of the apostle, gave his name to the town they had founded, and dedicated to him

the church that was to be immediately built. The foundation of the new town was solemnized by the army with feasts and military rejoicings, that continued for three days. On the same day, Alvarado, the lieutenant of the governor and captain-general, in the presence of the army, appointed Diego de Roxas, and Balthasar de Mendoza, alcaldes of the town; Pedro Portocarrero, Herman Carillo, Juan Perez Dardon, and Domingo Zubiarréta, regidores, and Gonzalo de Alvarado, chief alguazil. On the 27th of the same month, the constituted authorities held their first council, when they appointed Diego Diaz the receiver-general, and transacted other business relating to the public service. At the second meeting of the council, on the 29th, without any previous act or formality, the title of City was given to the new establishment, as appears from the following entry made by the secretary of the council, *viz.* “Friday, the 29th July, 1524, the alcaldes and regidores of this city of St. Jago took their seats in council.” On the 12th of August, another council was held; when the office of sacristan was bestowed on Juan de Reynosa, and the public officers, with other persons, to the number of 97, were registered as citizens. With these formalities, the foundation of the city of St. Jago de los Caballeros, of Guatemala, was completed.

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## CHAP. VII.

### *Of the Royal Chancery of Guatemala, and other Public Bodies.*

ALVARADO, by himself, and by his lieutenants, governed this kingdom from the year 1524, in



which he subdued it, until 1541, the year of his death; for the first four years by commission from Cortes, to whom the general government of the countries newly conquered had been confided; and afterward as governor and captain-general of the kingdom by commission from the Emperor Charles the Fifth, dated December 18th, 1527. As soon as the information of Alvarado's death reached the city, the ayuntamiento, or corporation, proceeded to elect a person to administer the government *ad interim*, until a new governor should be nominated by the king; and on the 9th of September, 1541, they conferred this rank on Beatrice de la Cueva, widow of the deceased; she, however, enjoyed the elevation only two days; as she unfortunately lost her life on the 11th, in the calamity that destroyed the old city. On this occasion a council was held on the 17th for a fresh election, when the chief authority was vested in the bishop, Francisco Marroquin, and the licentiate Francisco de la Cueva, who held it until the 17th May, 1542, when the licentiate Alonzo de Maldonado, oidor (or judge) of Mexico, was sent by the viceroy as governor *ad interim*; in the same year, the king of Spain confirmed him in the rank of judge, and first president of the royal audiencia of the confines of Guatemala and Nicaragua, and appointed as his colleagues, the licentiates Diego de Herrera, Pedro Ramirez de Quiñones, and Juan Rogel, chief oidors of the audiencia.

This audiencia was created by a royal decree of November 20th, 1542, expressed in the following terms, *viz.* " We command that there shall be a royal audiencia established within the con-

fines of Guatemala and Nicaragua ; to consist of four learned judges, one of whom shall be the president, &c." By the same authority, on the 13th of September, 1543, the said royal chancery was ordered to hold its sittings in the town of Valladolid de Comayagua. The president soon perceiving the inconvenience of this place, from being so far distant from Guatemala, still farther from Chiapa and Soconusco, and occasioning many difficulties to the inhabitants of these provinces, who might be under the necessity of applying to the court, granted permission for its removal to the city of Gracias a Dios, and it was there opened for the first time on the 16th of May, 1544. By decrees dated October 25, 1548, and June 1st, 1549, his majesty authorized the transferring of this tribunal to any other city ; this was carried into effect by establishing it in Guatemala ; which translation received the royal approbation on the 7th of July, 1565. In 1550 another change took place, by which it was moved to the city of Panama ; but on June 28th, 1568, and January 5, 1569, the former order was rescinded, and the court was once more established in Guatemala, where the president and oidors entered upon their duties on the 5th of January, 1570 ; and the audiencia was opened on the 3d of March following. Philip the Second, by a law (6th tit. 15, lib. 1. of the Recopilacion, or collection of the statutes), constituted the audiencia of Guatemala a pretorial court, independent of the viceroy of Mexico ; and ordained that it should be composed of a president, governor and captain-general, 5 judges of the criminal law, a fiscal, and a chief alguacil. In 1776 the king

increased the number of its ministers, and ordained that there should be a regent, 5 oidors, a fiscal for the civil, and another for the criminal law. On the 21st of April, 1788, the number was reduced to a regent, 4 oidors, and 1 fiscal civil; but in 1799, the fiscal criminal was again added.

At the beginning of this institution, the president and oidors used no distinguishing costume, but administered justice in the dress of simple citizens. In 1546, the king issued an order that they should carry wands similar to the alcaldes of the royal household. In 1559, he commanded them to assume the habit of doctors; and in 1581, it was determined they should use robes, to distinguish them from other learned men; and this costume has prevailed down to the present time.

#### OF THE CORPORATION (AYUNTAMIENTO) OF THE CITY OF GUATEMALA.

In the preceding pages an account has been given of the foundation of the city, and the appointment of public officers for its internal regulation; these continued the exercise of their respective duties with very little variation of dignity, until the reign of Philip the Second, who granted to the city the additional appellative of *Muy noble y muy Leal* (most noble and most loyal), and the corporation was styled *Muy noble Ayuntamiento*. Philip the Third, by an act, dated the 12th of September 1600, granted to it the privilege of having macebearers on all occasions of public ceremony; and by different acts, of July 9, 1564, April 21, 1587, and April 3, 1596, this body was constituted *Fiel Executor* (or examiner of weights and measures), which duty is executed

by the members alternately. Besides these privileges, it enjoys the singular pre-eminence, which perhaps no other city of the Spanish monarchy has obtained, that its ordinary alcaldes are corregidores of the valley of Guatemala, by virtue of which the administration of justice in no less than 77 villages belongs to them; this prerogative has been confirmed at various times by different sovereigns, in decrees bearing date July 18, 1559, November 6, 1604, November 6, 1606, July 7, 1607, May 23, 1673, and December 10, 1687. Previous to the year 1574, the jurisdiction of the city extended to the province of Sapotitlan, in which it appointed deputies. Down to the present time it has continued to receive marks of royal favour from the successive monarchs, either by granting fresh distinctions, by confirming those it already possessed, or by securing all the prerogatives it had enjoyed by custom. The number of individuals in the corporation has varied at different periods; at first, it has been shewn, there were no more than 7. In 1527, the office of procurator syndic was added. About the middle of the 17th century this body had its greatest number, for in addition to the alcaldes and syndic, there were a royal standard-bearer, chief alguacil, provincial alcalde, trustee-general, treasurer of stamped paper, and 12 other members not holding offices.—At other times there were a director of the posts, and a receiver of fines. At present the corporation is composed of 2 alcaldes, a standard-bearer, chief alguacil, provincial alcalde, 8 regidores, and a procurator syndic; the latter, and the alcaldes are elected annually, but the others hold their situations in perpetuity. In

the year 1734, 6 regidores were elected annually by order of the audiencia, as there were but few members who held perpetual offices, and this continued to be the practice for several years. In 1777, the regidores began to be elected biennially; but in 1792, the office was made permanent. Since the year 1783, it has been the custom for the members, when they attend in their official capacity, to wear a uniform, which for full dress is of black velvet lined with cloth of gold, and a waistcoat of the same.

OF THE UNIVERSITY OF ST. CARLOS DE  
GUATEMALA.

Although the university was not founded until the year 1678, yet the inhabitants of the city had not been negligent in promoting education. Francisco de Marroquin, the first bishop, when only curate of Guatemala, favoured with all his abilities the establishment of a school for instructing the children of Spaniards. When elevated to the episcopal dignity, he represented to his majesty the necessity of having a professor for the Latin language; by an order of March 26th, 1546, the opinion of the royal audiencia was taken on the subject; and in consequence, on the 16th of June, 1548, a professorship of grammar was instituted by the king's order. In the year 1559, the Bishop Marroquin and the corporation petitioned his majesty to found a university, as there were not then in the city the means of giving instruction in theology, or the liberal arts; and in 1560, the bishop, in conjunction with the audiencia, represented that it would also be very beneficial to found a college of Jesuits; but neither measure was carried into effect. Marroquin being unsuc-

cessful in obtaining this object during his life, bequeathed, at his death, funds for erecting a college, in which 12 students, chosen from among the sons of deserving citizens, should be instructed in philosophy and theology, appointing the dean of Guatemala, and the prior of the Dominican convent, patrons of the same. The object of the bequest was undertaken with great zeal; the convent of St. Domingo granted a piece of ground within its own precincts for the building, and in a short time the requisite halls were erected. The *audiencia* determined that those persons of the Dominican order, whose duty it was to read lectures in their convent, should perform the same service in the college, without any stipend for a certain number of years, until the funds of the establishment should be sufficiently increased to pay the lectureships. In 1574, the provincial of the Franciscans, Bernardino Peres, presented two *religieux* of his order as lecturers, without emolument; but this was opposed by the Dominicans, to whom the *audiencia* had confided the task. It appears, however, that in this college, which was at first called St. Thomas, no lectures were read before the year 1620; and also from a memorial presented to the king of Spain in 1601, that there existed at that period no other seminary in the kingdom, than the Tridentine college of Guatemala. In 1620, the dean of Guatemala, Philip Ruiz del Corral; the provincial of the Dominicans, Ambrosio Diaz del Castillo; the Doctor Pereira, and Garcia Loaiza, commenced a course of lectures, in St. Thomas. Philip the Fourth erected the college into a university, with the privilege of granting degrees; but for a limit-

ed time only. In virtue of this faculty, the Bishop Juan de Sapata, on the 15th June, 1625, conferred the diploma of doctor on the dean, Philip Ruiz de Corral, Francisco Zevallos, and Alonso Gu-  
 rao, of the order of Dominicans ; and that of bachelor on Ambrosio, and Thomas Diaz del Cas-  
 tillo. About the period of commencing the lec-  
 tures in the college of St. Thomas, a course of  
 studies was begun in the college of the Jesuits ;  
 and although the royal order of February 2nd,  
 1622, had been received, by which they were  
 commanded to observe the ordinance of Pope  
 Gregory the Fifteenth, dated August 8th, 1621,  
 permitting all colleges of the company of Jesus,  
 distant 200 miles from any of the general univer-  
 sities, to grant degrees which should be confirmed  
 by the archbishops and bishops, they refrained  
 from exercising this privilege, because these ho-  
 nours were conferred in the college of St. Thomas,  
 as just mentioned ; but the course of studies  
 ceasing in this college shortly after 1625, degrees  
 were then granted in that of the company.

In 1659, the funds of the college of St. Tho-  
 mas had accumulated so much, that the patrons  
 thought it time to proceed with its formal esta-  
 blishment. For although lectures had been deli-  
 vered in it since 1620, and degrees had been con-  
 ferred, yet there had been neither rector, students,  
 nor any proper collegiate form of discipline. They,  
 therefore, nominated the Bachelor Antonio Serre-  
 zuela Calderon to be the first rector, and receiv-  
 ed eight children of noble families, as students,  
 whom they distinguished by purple gowns and  
 scarlet scarfs ; they also gave the direction of the  
 professorships to the fathers of the Dominican

convent. The college, however, did not remain long in this state; for in 1646, Pedro Crespo Suarez, director of the post-office in the city, bequeathed at his death 20,000 dollars, for the endowment of professorships of law, medicine, and philosophy, in the university, when it should be established: with this increase of means, the foundation was advanced with more zeal and energy. The ayuntamiento of the city preferred frequent applications, and earnestly solicited his majesty to grant them this favour: for the same purpose they made representations also to Don Payo de Rivera, and the royal audiencia of Mexico. The supreme council of the Indies, taking into consideration the request of so respectable a body, issued an order on the 5th July, 1673, commanding a junta to be formed, in the city of Guatemala, consisting of the president, the senior judge, the fiscal of the royal audiencia, the bishop, and the dean of the cathedral, to confer, and deliberate maturely, after examining and duly considering the advantages or disadvantages that such a foundation would produce.\*

In virtue of this determination, the committee was formed in the manner prescribed, and it appearing to them that no disadvantage, but on the contrary great utility would accrue from the erection of the university, they represented to his majesty, that it would be of the greatest benefit to the whole kingdom. This information being received by the supreme council, a decree was issued on the 5th January, 1676, for creating the college of St. Thomas Aquinas of Guatemala, a university. This decree was received with

\* This appears from the original acts of the foundation.



the utmost joy and satisfaction : as it conceded to the city what had been so ardently desired and petitioned for, for upwards of a century. The committee assembled several times, in the same manner as before (except that the bishop absented himself on account of some disagreement which had occurred between him and the other members), to deliberate upon the most effective method of completing the foundation. The first object was to adapt the college to this object : they built halls, a general school, chapel, with other necessary offices, and placed the royal arms over the entrance ; the expense of these works was defrayed by the doctors, Jacinto Roldan de la Cueva, and Juan Bautista de Urquiola Elorriaga, judges of the audiencia, and superintendants of the university. Immediately after the buildings were completed, probationary lectures were delivered, both here and in the university of Mexico ; which being terminated, Don Fernando de Escobeda the president, the 2 oidors, and the fiscal, proceeded to elect the professors, on the 6th December, 1678 ; when Rafael del Castillo, a Dominican, was chosen for theology, Diego Rivas, a Mercedarian, for moral theology ; Augustin Cano, a Dominican, for philosophy ; for canon law, the bachelor Juan Melendez Carreño ; for civil law, the bachelor Jacinto Jayme Moreno ; for the institutes, the bachelor Antonio Davila Quiñones ; for medicine, the bachelor José Salmeron ; and for the Kachiquel language, José Senoyo, a Dominican.

Soon after these elections were made, a decree of the 19th of September, 1678, was received, communicating his majesty's approbation of the mea-

tures that had been pursued by the committee ; but with respect to the chairs of the canon, and civil law, and medicine, it was ordered that the archbishop, viceroy of Mexico, Payo de Rivera, should, by public edict in the city of Mexico, and with the assistance of two members of the audiencia, elect competent professors to fill them ; and that in case the audiencia of Guatemala should have previously chosen them, such choice was to be considered as invalid. The royal ordinance was complied with in Mexico, but no candidates were found ; the supreme council, therefore, determined that a similar edict should be promulgated in the Spanish capital. In consequence, many learned men from the university of Salamanca appeared, and delivered probationary lectures in the hall of the supreme council ; after which the choice was decided in favour of Dr. Bartholomew de Amezquita for the canon law, and Dr. Pedro de Ozaeta for the civil law, with the privilege, that after they had filled these stations five years, they should obtain the situation of oidors of the audiencia of Guatemala. In medicine, the choice fell upon Dr. Miguel Fernandez.

The other professorships that had been conferred in Guatemala were approved of, with the exception of theology ; because one of the candidates, Jose de Baños y Sotomayor, a doctor of the university of Osuna, archdeacon of the cathedral, and a king's chaplain (titles which his distinguished talent rendered still more honourable), being unsuccessful, the council of the Indies conceived that he had been slighted ; and, therefore, to repair the injury sustained, appointed him to the professor's chair, with the additional

rank of chief rector of the university of St. Carlos de Guatemala.

On the 6th of June, 1680, his majesty issued an order to compose a code of laws for the government of the new university, which task was performed by Francisco de Sarasa y Arce, oidor of the audiencia, and superintendent of the university. These were transmitted to the council in 1681, which, by an act of the 26th of February, 1686, approved of them, and of all that had been done, as well with regard to the building, as to the collection and management of the revenues; and accordingly confirmed the constitutions, with some few modifications. The Rector de Baños continued in his office until his death, in 1696; when there not being a competent number of doctors to elect a rector, the vice patron, instituted Dr. Juan de Cardenas, master of the choir in the cathedral, to that situation. His successor, Dr. Juan de Merlo, was appointed in the same manner, and continued in the office from September 8 to November 10, 1705, when there being a sufficient number of doctors, they began to elect a rector annually, as enacted by the constitutions.

Pope Innocent the Eleventh, by a bull, "e suprema," dated June 18, 1687, confirmed the establishment of the university, endued it with the faculty of conferring degrees in all sciences, and granted to it all the privileges enjoyed by the universities of Mexico and Lima; consequently, all persons who graduate in it enjoy, in the Spanish dominions of America, the liberties and franchises that are peculiar to the graduates of Salamanca, in the kingdom of Spain. There are 8 endowed

professorships; two filled by the order of Franciscans, without stipends, *viz.* theology, since the year 1688, and philosophy from 1714; and the university, in recompense for this service, grants the degree of doctor, without the usual fees, to 4 individuals of that order. Another chair of philosophy has been for some time filled by one of the Dominican order without salary. Professorships of divinity, anatomy, and rhetoric, were still wanting, and the heads of the establishment began to devise the means of introducing them. Until they could be regularly instituted, it was resolved that a doctor from among the clergy of the city should take charge of the first; a physician of the second, and a Dominican of the third.\* But the individuals who lectured on anatomy and rhetoric having quitted the capital, divinity was continued under the charge of Dr. Jose Bernardo Dighero. From this seminary have issued 5 bishops, a physician, and a surgeon to the king, and a great number of men who have been distinguished in their public employments for their virtue and literary talents. There are now

\* From the foundation of the university, until the year 1778, the lectures were delivered according to the old scholastic method; in the latter year, the first course of experimental philosophy was begun, and a better taste in the sciences was gradually introduced; the professors became attached to modern theories, and some points of the mathematics were touched upon. In the month of October, 1792, examinations in geometry took place for the first time, and were repeated in May, 1795. In 1789, 1790, and 1794, there were examinations in anatomy, for which purpose models were made and adapted to the various operations, that were to be demonstrated, which are still preserved for the use of those who dedicate themselves to this branch of science. In March, 1798, four young men were examined in surgery, being the first who have graduated in that faculty; and in July, 1799, there were examinations in philosophy, according to the Socratic mode.

in the university 50 doctors, 1 master of arts, and 1 licentiate.

There are in the city various tribunals and public bodies; the history of some of them is not correctly known, and in that of others, there is but little worthy of particular notice; those only, therefore, that possess any remarkable circumstances, either in the institution or progress, need be specified. Of these, the royal mint holds the first rank. It was built in 1731; on the 17th of February, 1733, the dies and other implements for the coinage of gold money arrived from Mexico, and were received with great ceremony. The chief officers of the city, accompanied by the nobility, &c. proceeded as far as the village of Joco-tenango to meet them; the cases containing the dies were placed in the president's coach, which was escorted by the cavalry guard, preceded by the magistrates of the neighbouring villages, and followed by the ayuntamiento and the nobility in carriages. On arriving at the great square, the procession was saluted with the ringing of bells, and a discharge of artillery; the president and the officers of government then advanced to receive the cases, and deposit them in the proper offices. A similar ceremony was performed on the 28th of the same month, to introduce other dies that arrived on that day, with Don José de Leon, director of the mint, and other officers. On the 1st of March, the exportation of silver was prohibited by proclamation; on the 4th, officers were appointed to the vacant situations of the establishment; and on the 19th, the first money was coined, *viz.* 5 doubloons, having the king's bust, with the legend, "Philipus V. Dei Gratia

Hispaniarum et Indiarum Rex," on one side; and the arms of the kings of Spain, with the motto, "Initium Sapientiæ est Timor Domini," on the reverse. At this first official act, the president, the bishop, the ayuntamiento, the regular prelates, and many persons of distinction assisted; the ceremony concluded, the president and all the cortege repaired to the cathedral, where the bishop, accompanied by his clergy, was in attendance, and "Te Deum" was sung with great solemnity; after which, on a given signal, a general salute of bells, artillery, and musketry, took place. At night the city was illuminated, and on the following day a proclamation was issued, to give currency to the new money. In the space of six years all the necessary buildings were completed in the best style of arrangement, under the direction of Don José de Leon. The whole expense of the edifice amounted to 19,000 dollars, which was defrayed out of the produce of the coinage, that, in the same period, gave a surplus to the king of 20,000 dollars. The solidity of the building was put to the test by the earthquake of 1773; and when others of more recent construction were most seriously injured, this sustained but very little damage. When the new city was built in the valley del Virgen, a new mint was erected adjoining the governor's palace. The establishment is governed by the ordinances, dated August 1, 1750, which were founded upon those of Casaya, in 1730. The officers of the mint are a superintendent, who is always a member of the royal audiencia, an accountant, and a treasurer (who are the king's officers), a weigher, 2 assayers, an engraver, and others of inferior note. The

principal part of the money coined in the mint at the commencement of its operations, was that called the Cut or Macaca, although a portion of the round coin has always been worked. The gold was stamped with the devices before mentioned. The silver presented, on one side the royal arms, with the name and style as a legend; on the reverse, two globes, under a crown, with the pillars of Hercules, and the motto, "Utraque unum." In 1771, a new die was introduced, and the king's bust took place of the globes and pillars, when the old money was called in, that the coinage from the mints both of Spain and America might be uniform.

The general administration of taxes, presents itself next in succession. This revenue was for a long time farmed by the ayuntamiento; but in 1763, it was ordered to be collected on account of his majesty, according to instructions issued on the 20th of February, 1762, and officers were appointed for that purpose. These are an administrator-general, an accountant, 2 supervisors, an alcalde, and a great number of inferior officers, who are employed in the receipt of the several duties. At the same period, four district administrations were established in the cities of St. Salvador, Leon, Ciudad Real, and Comayagua, with a competent number of officers, who pass their accounts with the administrator-general.

The directory of the tobacco revenue was formed in 1767, at which time the royal monopoly of this branch of commerce was established; it consists of a director-general, an accountant, treasurer, and other officers. The administrations of this impost in the cities of Granada, St. Salva-

dor, and Ciudad Real, are subordinate to the directory in the metropolis.

The accountant-generalship was established in the year 1771, although from the time of the conquest there had been an accountant of the royal revenues, he had neither subordinate officers, or jurisdiction; and his duties were reduced merely to putting a few notes and observations to the accounts that came before him: a copy of these observations was remitted to the royal officer or accountant, who audited the same, and they were finally adjusted by 2 members of the audiencia. In 1769, a representation of the negligent administration, and confused arrangement of the public accounts of the kingdom, was made to the king, and it was determined to create the accountant-generalship, according to a code of instructions drawn up by the accountant-general of the Indies. The first person appointed to this new office was Don Salvador Dominguez de Salgado. On his arrival he opened the tribunal of accounts in February, 1771, and began to arrange his system in conformity to the prescribed regulations. The chamber was composed of the chief, 5 other officers, and a secretary; but in 1800, a second accountant-general was added to it, with the same authority and distinctions as the first.

The tribunal of the consulate was established in the city of Guatemala on the 30th of April, 1794, in consequence of the royal commands issued on the 11th of December, 1793; which ordered that it should be governed by the ordinances of Bilbao, in all cases that were not expressly provided for by the said decree. The Marquis Juan Firmin de Ayzinena was appointed prior; Don



Manuel Jose Juarros first consul; and Don Jose Antonio Castañedo the second; the other officers were selected from the inhabitants of the city.

The royal economical society had its commencement in 1795, when the oidor Don Jacobo de Villa Urrutia, Doctor Antonio Garcia, the Reverend Jose Antonio Goicoechea, and several others of the principal inhabitants, obtained the president's permission to hold meetings, in which they discussed, with great zeal, the most effectual means to advance the progress of the arts, to encourage agriculture, and to promote the public advantage and happiness of the whole kingdom. The members immediately directed their attention to the introduction of spinning-wheels, and to instruct women in the use of them; in the sitting held on the 4th of November of the same year, they distributed rewards to those who produced the best specimens of thread. The king signified his approbation of the society's proceedings on the 21st of October, 1795. The members, animated by this mark of royal favour towards the infant establishment, continued their exertions with the greatest energy; they endeavoured to encourage the cultivation of cocoa and cotton, to a greater extent than had hitherto been practised, by offering premiums to such as should successfully plant the greatest number of these trees. They excited emulation among the weavers by assigning rewards to those who presented the finest gauzes and muslins. To facilitate the progress of the mechanical arts, they opened on the 6th of March, 1797, a school of drawing, in which 32 young men were instructed gratis, from 7 until 9 o'clock of the evening, and in each

month prizes were given to the authors of the two best pieces. For the same purpose a school of mathematics was established, in which lectures commenced on the 8th of January, 1798; and on January 27, 1800, a model academy was opened. To give a more powerful stimulus to emulation, a public sitting was held every half year, when the most distinguished personages of the capital attended; at these meetings an extract from the journals of the society's operations was read, prizes were awarded to the successful candidates, and the sitting terminated with a discourse delivered by one of the associates, eulogizing the institution, and exhorting to a strenuous continuation of their endeavours to promote the general good. The patriotic zeal of this body obtained for it a fresh mark of royal favour, by his majesty's communicating to it on the 15th July, 1799, his entire satisfaction at the operations which had so powerfully contributed to the public advantage, and he desired that the royal audiencia should propose to him such measures as they might think expedient to ensure its continuance. With these flattering prospects of success, on the 14th of July, 1800, contrary to all expectation, and to the great astonishment of every person, a royal order was received, by which its farther meetings and ulterior progress were prohibited, without vouchsafing any reasons for a determination so extraordinary and apparently injurious.

## CHAP. VIII.

*Of some of the most remarkable Calamities that have happened to the City of Guatemala.*

FROM the time the first transgressors were expelled from Paradise, miseries, misfortunes, and calamities, have formed a very prominent part in every history. Whether the case of a single personage, of any body politic, of a city, or of a kingdom; be considered, the number of disasters and adverse events will usually be found to have surpassed the instances of prosperity. Guatemala is very far from being an exception to this rule: within two years after its foundation, it was ravaged, and its inhabitants driven from their homes to wander as fugitives, by the rebellion of the Kachiquel Indians. On Ferdinand Cortes' arrival at the port of Truxillo in the year 1526, it was the duty of Pedro de Alvarado to go thither to attend him; and he left his brother Gonzalo, with the authority of lieutenant, during his absence. Impelled by avarice, the latter determined to seize this favourable opportunity of enriching himself in a very short time: with this view he demanded an exorbitant tribute from the populous village of Patinamit; ordering that 800 of the Indians should each bring him, every day, a reed of the size of his little finger filled with fine gold, under the penalty of being taken as slaves, in case of failure. The unhappy victims of his rapacity exerted themselves to the utmost to pay this iniquitous exaction; but all their endeavours being ineffectual, the governor went to the village, inflicted severe punishments, and threatened them

with death, should his demand be neglected. The natives, driven to desperation by these vexations, invoked all the towns of the Kachiquel nation to their aid, and soon collected a force of 30,000 combatants; a part of this host was detached to defend the mountains in the road from Petapa, by which they feared Pedro de Alvarado might return, while the main body suddenly fell upon the town of Guatemala, and taking the inhabitants by surprise, killed many, wounded many more, and put the rest to flight. After this defeat, the city was abandoned by the Spaniards, until the return of Alvarado, who, without loss of time, exerted himself to regain what they had been deprived of, and to reduce the Kachiqueles once more to subjection; this was not done without great trouble, and several severe contests: he at last vanquished them, after a very obstinate battle, and they then submitted. This victory was obtained on the 22d of November, St. Cecilia's day, for which reason the saint was declared patroness of the city, and the event has been commemorated ever since, by a grand procession of all the public authorities, with the royal standard carried in triumph through the streets. This year was also remarkable for several earthquakes, which Bernal Diaz del Castillo describes as being so violent, that men were unable to keep on their feet.

In 1532, the vicinity of the city was ravaged, and the inhabitants thrown into consternation by a lion of uncommon magnitude and ferocity, that descended from the forests on the mountain called the Volcan de Agua, and committed great devastation among the herds of cattle. A reward of

25 gold dollars, or 100 bushels of wheat, was offered by the town council to any person that could kill it; but the animal escaped, even from a general hunting party of the whole city, with Alvarado at the head of it. After five or six months continual depredations he was killed on the 30th of July, by a herdsman who received the promised reward. The next great disaster was a fire that happened in February 1536, and caused great injury; as the houses were at that time nearly all thatched with straw, a large portion of them was destroyed before it could be extinguished. The accident originated in a blacksmith's shop, and to prevent similar misfortunes in future, the council prohibited the employment of forges within the city.

The most dreadful calamity that had as yet afflicted this unfortunate place occurred on the morning of September 11th, 1541. It had rained incessantly, and with great violence, on the three preceding days, particularly on the night of the 10th, when the water descended more like the torrent of a cataract than rain; the fury of the wind, the incessant appalling lightning, and dreadful thunder, were indescribable; the general terror was increased by eruptions from the volcano to such a degree, that in this combination of horrors the inhabitants imagined the final destruction of the world was at hand. At 2 o'clock on the morning of the 11th, the vibrations of the earth were so violent, that the people were unable to stand; the shocks were accompanied by a terrible subterranean noise which spread universal dismay: shortly afterward, an immense torrent of water rushed down from the summit of the

mountain, forcing away with it enormous fragments of rocks and large trees; which descending upon the ill-fated town, overwhelmed and destroyed almost all the houses, and buried a great number of the inhabitants under the ruins; among the many, Doña Beatrice de la Cueba, the widow of Pedro de Alvarado, lost her life. When day dawned on the 11th, those who had escaped unhurt from this scourge, rendered all the assistance in their power to their less fortunate neighbours who were maimed or wounded; they collected the bodies of the dead, and in the evening buried them with as much solemnity as circumstances admitted of. To perpetuate the remembrance of this day of calamity and horror, it was determined in council on the 9th of September, 1542, to observe this 11th day of September every year as a solemn fast, with penitentiary processions from Guatemala to Ciudad Vieja, in which all the civil and religious authorities were to take part: this ceremony continued to be observed for more than 20 years.

The inhabitants, being dreadfully intimidated by the injuries the city had sustained from the volcanoes, came to the resolution of removing from them; and they fixed upon a spot about a league north-east of Ciudad Vieja. Although they changed the situation of their town, they could not evade the calamities that awaited them. In 1558, an epidemic disorder, attended with a violent bleeding at the nose, swept away great numbers of people; nor could the faculty devise any method to arrest the progress of the distemper. Many severe shocks of earthquake were felt at different periods; the one in 1565 seriously da-

maged many of the principal buildings; those of 1575, 76, and 77, were not less ruinous. On the 27th of December, 1581, the population was again alarmed by the volcano, which began to emit fire; and so great was the quantity of ashes thrown out and spread in the air, that the sun was entirely obscured, and artificial light was necessary in the city at mid-day. Processions were formed to implore the Divine intercession; people confessed themselves aloud in the streets, being persuaded they were on the point of suffering some awful visitation of Providence. A northerly wind, however, at last relieved them from their fears, by dispersing the ashes towards the Pacific Ocean, and again allowing them to view the splendour of the sun. On the 14th of January, 1582, the mountain vomited fire with great force for 24 hours successively.

The years 1585 and 6, were dreadful in the extreme. On January 16, of the former, earthquakes were felt, and they continued through that and the following year so frequently, that not an interval of eight days elapsed, during the whole period, without a shock more or less violent. Fire issued incessantly, for months together, from the mountain, and greatly increased the general consternation. The greatest damage of this series took place on the 23d December, 1586, when the major part of the city again became a heap of ruins, burying under them many of the unfortunate inhabitants; the earth shook with such violence, that the tops of the high ridges were torn off, and deep chasms formed in various parts of the level ground.

In 1601, a pestilential distemper carried off

great numbers. It raged with so much malignity, that three days generally terminated the existence of such as were affected by it. In 1607, fresh shocks of earthquakes were felt, causing great damage to several of the buildings, and killing many people. These terrible visitations did not return again until the year 1640. In 1620, a fiery meteor appeared, and filled the inhabitants with terror and dismay, from their ignorance of the nature of such phenomena; similar appearances at the present day, as philosophy is better understood, would only excite admiration. Meteors of the same description appeared on the 14th April, 1649; the 23d March, 1680; the 20th January, 1681; in January, 1688; and on the 18th of September, 1691.

In the month of January, 1623, the volcano was observed to be again in action; it threw out much flame and thick smoke, accompanied by violent and loud reports, to the great terror of the inhabitants, but fortunately without injury.

On the 18th of February, 1651, about 1 o'clock, afternoon, a most extraordinary subterranean noise was heard, and immediately followed by three violent shocks, at very short intervals from each other, which threw down many buildings, and damaged others; the tiles from the roofs of the houses were dispersed in all directions, like light straws by a gust of wind; the bells of the churches were rung by the vibrations; masses of rock were detached from the mountains; and even the wild beasts were so terrified, that, losing their natural instinct, they quitted their retreats, and sought shelter from the habitations of men. Among these, a lion of great size and fierceness



entered the city, on the southern side, and advanced into the middle of it; he tore down a paper fixed against one of the consistorial houses, and retreated by the streets on the north side. These shocks were repeated frequently, until the 13th of April.

Very few years passed in which this devoted place did not experience the horrors of these exterminating phenomena; for, enumerating only such as caused serious damage since 1651, the worst were those in March, 1679; 22d July, 1681; May, 1683; August, 1684; September and October, 1687; and the 12th of February, 1689, which, a writer of that period asserts, was even more disastrous than the one in 1651.

The year 1686 brought with it another dreadful epidemic, which, in three months, swept away a tenth part of the inhabitants. Some of them died suddenly; others expired under the most acute pains of the head, breast, and bowels. No remedy was discovered that could check its destructive progress, although many of the deceased were opened, to endeavour, by that means, to come at the cause of the disorder. So great was the number of the infected, that there was not a sufficient number of priests to administer to them the religious rites. The bells were no longer tolled for the dead individually, and the corpses were buried, *en masse*, in a common grave. From the capital, the pestilence spread to the neighbouring villages, and thence to the more remote ones; causing dreadful havoc, particularly among the most robust of the inhabitants.\*

\* The author makes no mention of the manner in which this epidemic terminated; but religious ingenuity was not tardy in

Pursuing this narrative of misfortunes, the next in succession happened on the 1st of February, 1705; when the mountain again disgorged ashes and thick smoke in such abundance, that the sun was entirely obscured; and the Guatemalecans, like the ancient Egyptians, were enveloped in impenetrable darkness at noon-day, which continued for several hours. In 1710, a violent eruption of smoke and ignited stones took place; but no serious injury was sustained. The year 1717 was memorable; on the night of August 27th, the mountain began to emit flames, attended by a continued subterranean rumbling noise. On the night of the 28th, the eruption increased to great violence, and very much alarmed the inhabitants. The images of saints were carried in procession, public prayers were put up, day after day; but the terrifying eruption still continued, and was followed by frequent shocks, at intervals, for more than four months. At last, on the night of September 29th, the fate of Guatemala appeared to be decided, and inevitable destruction seemed to be at hand. Great was the ruin among the public edifices; many of the houses were thrown down, and nearly

producing a miracle to remove so dreadful a scourge,—the following is the tradition. The inhabitants being grievously alarmed at the frightful havoc among them, resolved upon the expedient of addressing public prayers to the Virgin for her interference; they carried the image that is worshipped in the village of Almolongo, thence to the church of Calvary, in the city, in solemn procession: the rogation continued three days; on the last day, about two in the afternoon, the face of the sacred effigy was perceived to be in a profuse perspiration for a long time: this prodigy was immediately certified officially by a couple of notaries who were present. In the evening the image was restored to the village with becoming solemnity, and from that day the pestilence ceased, no more persons were infected, and those who were sick recovered immediately.

all that remained were dreadfully injured; but the greatest devastation was seen in the churches. The inhabitants, from what they actually saw, and from what their terrors suggested to them, expected the total subversion of the place; and nearly all sought refuge in the villages adjacent. After this disaster, they solicited permission of the government to remove to any other spot that might be judged less exposed to the effects of the volcano; but, by the time the council of the Indies transmitted a licence for the removal, they had recovered from the panic, returned to their dilapidated dwellings, had repaired a great part of the city, and no longer thought of making the transfer.

In 1732, during the month of May, the volcano once more seemed to threaten fresh disasters, but nothing more than an eruption of flame, that continued many days, then took place. In 1733, the city suffered very grievously from the small-pox, which, in one month, swept away 1500 persons. This misfortune was followed, in June, 1736, by a violent tempest, that threw down several houses, and many persons were buried under the ruins.

On the 27th August, 1737, the mountain was again in commotion, and discharged flames and smoke for some days successively; numerous small craters, that emitted both fire and smoke, opened on the sides of it; and, on the 24th of September, smart shocks of earthquake took place, but fortunately without causing injury. On Sept. 21, 1749, another violent tempest began, and continued for three days; it was attended with an incessant heavy rain, the torrents of water that descended from the surrounding

mountains caused much damage in the villages on the plain below. On the 4th of March, 1751, two very severe shocks were felt; the first about 8 o'clock in the morning, and the other at 2 in the afternoon: much injury was done by them, chiefly to the churches.

On the 8th of Oct. 1762, a heavy rain began, and lasted until the morning of the 9th; by which the rivers were so increased, that great part of the country was inundated: on this occasion the large village of Petapa was destroyed, and the division of the city called the Barrio de los Remedios was laid under water.

The year 1773 was the most melancholy epoch in the annals of this metropolis; it was then destroyed, and, as the capital, rose no more from its ruins. Since the year 1751, there had been no considerable misfortune sustained; for although, in 1757, there had been the shock, distinguished by the natives as the earthquake of St. Francis; and, in 1765, that of the Holy Trinity, which spread devastation over the province of Chiquimula; and afterward, that denominated St. Raphael's, which grievously devastated the province of Suchiltepeques; yet neither of these extended to the capital with sufficient violence to cause any extraordinary damage. In the month of May, some few slight shocks were perceived; and, on the 11th of June, a very violent one took place. Its duration was considerable; many houses, and several churches, were much injured; during the whole of the night the shocks were repeated at short intervals, and, for some days afterward, with less frequency. About 4 o'clock, on the afternoon of July 29, a tremendous vibration was felt,

and shortly after began the dreadful convulsion that decided the fate of the unfortunate city. It is difficult, even for those who were witnesses of this terrible catastrophe, to describe its duration, or the variety of its undulation, so entirely did terror, and the apprehension of immediate annihilation, absorb all powers of reflection. For several days these shocks continued, and sometimes in such quick succession, that many took place in the short space of 15 minutes. On the 7th Sept. there was another, which threw down most of the buildings that were damaged on the 29th of July; and, on the 13th Dec., one still more violent terminated the work of destruction. To this memorable calamity succeeded a schism among the inhabitants, that caused many disagreeable dissensions; two parties were formed, the one, terrified by the recent chastisement of Providence, and bearing in mind the miseries that had been so often endured from similar visitations, was desirous of establishing the city anew, in a situation farther away from the mountain, and less exposed to such troubles. The other, arguing from constant experience, that there was scarcely a district throughout the kingdom which was not, at times, subject to the same inconvenience, contended that it would be better to rebuild the city on its present site, than to abandon the delightful climate, the fertile soil, excellent water, and the thousand other advantages they enjoyed in it; and that the very ruins of their former dwellings would furnish part of the materials for reconstructing them. The people had not well recovered from the consternation inflicted by the events of the fatal 29th of July, when a meeting

was convoked, for the purpose of collecting the sense of the inhabitants on the subject of the removal. This assembly took place on the 4th of August, the governor presided, and it was attended by the archbishop, and all the persons of consequence who remained on the spot. In this meeting it was determined all the public authorities should remove, provisionally, to the little village of La Hermita, until the valleys of Jalapa and Las Vacas could be surveyed, and until the king's pleasure could be ascertained on the subject. A member of the audiencia, 2 prebends of the cathedral, a regidor, and one of the principal inhabitants, were deputed to examine the two valleys. On the 6th of September, the governor and all the tribunals withdrew to La Hermita; the surveys of the just mentioned places being completed, the inhabitants were again convoked, to decide upon the transfer. This congress was held in the temporary capital, and lasted from the 12th until the 16th of Jan. 1774: the report of the commissioners was read, and, by a plurality of votes, it was resolved to make a formal translation of the city of Guatemala to the valley of Las Vacas. The king gave his assent to this resolution on the 21st July, 1775; and, by a decree of the 21st of Sept. following, approved most of the plans that were proposed for carrying the determination into effect; granting very liberally the whole revenue arising from the customs, for the space of 10 years, towards the charges of building, &c. In virtue of this decree, the ayuntamiento was in due form established in the new situation on the 1st Jan. 1776; and, on the 29th of July, 1777, a proclamation was issued in Old

Guatemala, commanding the population to remove to the new city within one year, and totally abandon the remains of the old one.

The fatal results of the last calamity still afflicted the wretched population; a petechial fever soon shewed itself, and raged until the month of May, 1774, before it could be subdued, making a horrible increase to the already lengthened list of mortality. The major part of the inhabitants settled in the new city, but, by a change of soil, they could not evade the penalty of misfortune, suffering, and tribulation, inflicted upon the human race: these followed them to their new domicile, where they experienced severe injury, and much distress, from dreadful storms of rain and hail, in which many persons were killed by lightning. Since the ruin of Old Guatemala, the greatest suffering of the new city was from the small-pox, in 1780, which extended nearly all over the kingdom: this distemper was of so malignant a character, that in a few days great numbers fell victims to it. That the infected might not die without the administration of the usual sacraments, the viaticum was carried from all the parish churches, and also from those of the regular religious orders. The defunct were not permitted to be interred in the churches, both on account of numbers, and because serious injury might be done to the survivors, from the decomposition of bodies in a state of such virulent contagion; three cemeteries without the city were, therefore, consecrated for their sepulture. The zealous devotion of the ayuntamiento, on this melancholy occasion, was honourable in the extreme; every effort was made to give assistance

to the poor, a regidor took charge of each quarter of the city, and one was always in attendance at the hospital, established out of it, for the reception of the variolus patients. Inoculation was now, for the first time, practised in Guatemala, with the most complete success; for although so many perished of the contagion, scarcely one of those who were inoculated died.



## TREATISE THE SECOND.

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### INTRODUCTION.

It has been mentioned, in the introductory chapter to the first part of this work, that the author's intention was to facilitate the progress of any other person who might determine to write the history of the country, by furnishing materials for such an undertaking: for this purpose, it appeared to him that the geographical description of the kingdom, and the chronology of the city of Guatemala, would be sufficient; but reflecting afterward how intimately the history of the capital must be connected with that of the different provinces, he determined upon giving an outline of the general history of the kingdom. In the geography many points of the history of particular places have been given, but only *en passant*; and, consequently, without the detail necessary to a more general treatise. It must, however, be here observed, that this attempt is not made without a due conviction of its terminating with several imperfections; for although there is abundant matter for the history of some provinces, yet of the others but scanty information has been yet obtained. In continuing this part of the work, the same order will be observed as was pursued in the former, *viz.* the kingdom of Guatemala will be, in the first place, treated of generally; secondly, the provinces of the southern part;

thirdly, those in the north; and, in conclusion, those in the middle. As the general history of the Indies was not, for reasons already assigned, resorted to for information in the preceding part; it has not been consulted in what the following sheets present to the public, except in cases where other documents and accounts of the kingdom are entirely silent. Recourse has been had to the work of Francisco Antonio de Fuentes y Guzman, regidor of the ayuntamiento of Guatemala, an historian generally esteemed for correctness in whatever he introduces; and we are assured by himself, that in writing, he had the satisfaction of having before him all the books, records, and other papers in the *secret* archives of the city, that could in any way assist his researches. Besides this history, information has been extracted from the manuscripts of Gonzalo de Alvarado, and Bernal Diaz del Castillo; the histories compiled by caciques of the Pipil, Quiché, Kachiquel, and Pocoman Indians, who having been taught to write by the Spaniards, communicated many historical fragments, which had been transmitted to them by their ancestors. To this may be added, that when Guzman was in the province of Gueguetenango, of which he was corregidor, he had opportunities of verifying many points of its history: he went from place to place, for the express purpose of examining particular curiosities, and ascertaining any interesting facts or circumstances: he had also an opportunity of seeing, and having explained to him, many of the paintings, used by the Indians instead of books as records of their history. For these reasons, the author does not hesitate to claim full confidence

in the authenticity of what he introduces from this interesting historian. The third part of Guzman's work has, indeed, disappeared, and the most active researches made to discover it have hitherto proved unavailing: this is to be the more regretted, as it leaves an hiatus in the history, that there are no possible means of filling up, even by applying to the general history of the Indies.

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## CHAP. I.

*Of the Establishment of the Monarchy of Guatemala, and of the Kings who governed it, at the Arrival of the Spaniards.*

IT is not intended to undertake, in this place, the discussion of a subject that has already exhausted abilities of the first order, *viz.* the original population of America; from a conviction, that when the Tultecan Indians, from whom the Quiché and Kachiquel kings descended, first came into this region, they found it already inhabited by people of different nations; and when these same Tultecas entered into the kingdom of Mexico, they discovered that the Chichimecas had previously got possession of it. This conviction is founded upon the assumption, that if all the inhabitants of this kingdom did derive their origin from the Tultecas, they would doubtless have spoken the same language; but as there are so many different tongues used by the natives of it, the opinion in favour of a common origin is untenable. Coming, therefore, to the subject of the present chapter, it appears from the manuscripts of Don Juan Torres,

the son, and Don Juan Macario, the grandson, of the King Chignaviucelut, and of Don Francisco Gomez, the first Ahzib Kiche,\* that the Tultecas were descended from the house of Israel, and were released by Moses from the captivity in which Pharaoh held them. Having passed the Red Sea, they resigned themselves to the practice of idolatry, and persisted therein, in spite of the admonitions of Moses; but to avoid his reproofs, or from the fear of his inflicting some chastisement, they chose to separate from him and his brethren, and to retire from that part of the country to a place which they called the *Seven Caverns*; that is, from the borders of the Red Sea, to what now is a part of the kingdom of Mexico, where they founded the celebrated city of Tula.

The chief who commanded, and conducted this multitude from one continent to the other, was Tanub, the stock from which sprung the families of the kings of Tula and Quiché, and the first monarch of the Tultecas. The second was Capichoch; the third, Calel Ahus; the fourth, Ahpop; and the fifth, Nimaquiché, who being more beloved than any of his predecessors, was directed by an oracle to leave Tula with the people, who had by this time multiplied greatly, and conduct them from the kingdom of Mexico to that of Guatemala. In performing this journey they expended many years, suffered extraordinary hardships, and wandered over an immense tract of

\* This manuscript was possessed by the descendants of Juan de Leon Cardona, appointed by Pedro de Alvarado, lieutenant of the captain-general over the country of the Quichés. Fuentes assures us, that he obtained it by means of Father Francis Vasquez, the historian of the order of St. Francis.

country, until they discovered a large lake (the lake of Atitan), and resolved to fix their habitations in a convenient place at a short distance from it, which they called Quiché, in commemoration of their king Nimaquiché,\* who died during their peregrination.

Nimaquiché was accompanied by his three brothers, and it was agreed, that they should divide the country between them; one was to have for his share the province of the Quelenes and Chapaneos; another, Tezulutlan, or Verapaz; the third to become chief of the Mames and Pocomanes; and Nimaquiché of the Quichés, Kachiquels, and Zutugiles; the latter dying, was succeeded by his son Acxopil, who was at the head of his nation when they settled in Quiché, and the first monarch who reigned in Utatlan. This prince, seeing that the monarchy soon rose to a high degree of splendour, for its better government, and to relieve himself from some of the fatigues of administration, appointed 13 captains or governors. The manuscripts before mentioned add, that Acxopil, having attained a very advanced age, determined upon dividing the empire into three kingdoms; namely, the Quiché, the Kachiquel, and the Zutugil: the first he retained for himself; the second he gave to his eldest son, Jiutemal; and the third to his youngest son, Acxiquat: this division was made on a day marked by the extraordinary circumstance of three suns being visible at the same time, an incident that has induced some persons to think the partition was effected on the day of

\* In the Quiché language Nima means great; Nimaquiché, therefore, signifies Great Quiché.

our Saviour's birth, as it is commonly asserted such a phenomenon then occurred ; but as a parhelion is a meteor which has been so frequently observed, this does not appear to be sufficient authority for fixing the division to that particular day. The Tultecan emperors who reigned in Utatlan, the capital of Quiché, whose names have reached posterity, were the following 17 :

|                |                   |                    |
|----------------|-------------------|--------------------|
| 1 Acxopil,     | 7 Iquibalam,      | 13 Kicab IV,       |
| 2 Jiutemal,    | 8 Kicab I,        | 14 Kicab Tanub,    |
| 3 Hunahpu,     | 9 Cacubraxechein, | 15 Tecum Umam,     |
| 4 Balam Kiché, | 10 Kicab II,      | 16 Chignaviucelut, |
| 5 Balam Acan,  | 11 Iximche,       | 17 Sequechul, or   |
| 6 Maucótah,    | 12 Kicab III,     | Sequechil.         |

Of these the most distinguished was Acxopil, who led his nation into this country, established in it the empire of Quiché, and divided it into three domains. Jiutemal, who, before he succeeded his father on the throne of Utatlan, was first king of the Kachiquels, by which he was rendered next in dignity to the monarch of Quiché.\* Hunahpu rendered himself celebrated by discovering the use of cocoa and cotton. Nothing remarkable was performed by any of the others, until the time of Tecum Umam, who occupied the throne when the Spaniards arrived, and bravely resisted their progress, until he fell by the hand of Pedro de Alvarado. After the death of this prince,

\* These Indians distinguished the degrees of sovereignty among their kings, by the throne itself ; that of Utatlan, which was the first in rank, was placed under four canopies, formed of feathers, each of different colours, and of different sizes, fixed one within the other ; the throne of Kachiquel, or Guatemala, had three canopies ; and that of Atitan, or Zutugil, had but two.

Alvarado placed his eldest son, Chignaviucelut, on the throne of Utatlan, but having cause to suspect him of treason, he ordered him to be hanged, a very short time after he had placed the crown upon his head. Sequechul succeeded him, and reigned two years; but, unable to brook the disgrace of seeing himself reduced to a mere vassal of the Spaniards, he revolted in the year 1526; his success was of short duration, and being vanquished, he remained a prisoner during the remainder of his life.

The manuscript of Juan Torres before noticed, and another of Francisco Garcia Calel Tzumpan Xavila, a descendant from the kings of Quiché, written in 1544, relate that 13 armies left the old continent, headed by as many principal families, who were all related to each other, but five of them much more illustrious than the rest; these were the families of Capichoch, Cochoblam, Mahquinaló, Ahcanail, and Belehebcam. From Capichoch, the trunk of the genealogical tree of the family of Nimaquiché, all the royal progeny of the Indians of this kingdom derive their origin, and these princes of the blood royal are called Caciques. The Ahaos are the heads of noble lineages, descendants of the grandees who were the immediate attendants upon the kings. From the Ahaos are derived the Calpules, who compose the nobility of the villages Quezaltenango, Totonicapan, Iztaguacan, Ostuncalco, Zapotitlan, and others. As the princes, or heads of families, were very nearly related to each other, it is clear, that as the emperors of Mexico were descendants of Belehebcam, relative of Copichoh, the original stock from whom the monarchs of

Quiché sprung, the kings of both countries are of the same race. It appears, too, that these princes acknowledged the relationship, and maintained a communication with each other; for it is related, in a manuscript of 16 quarto folios, which is preserved by the Indians of the village of St. Andres Xecul, in page 4, that when Moctezuma was made prisoner, he sent a private ambassador to Kicab Tanub, king of Quiché, to inform him some white men had arrived in his states, and made war upon him with such impetuosity, that the whole strength of his people was unable to resist them; that he was himself a prisoner surrounded by guards; and hearing it was the intention of his invaders to pass on to the kingdom of Quiché, and subdue it, he resolved to send notice of the design, in order that Kicab Tanub might be prepared to oppose them. This is a strong proof of a good understanding having subsisted between the two kings; for if Moctezuma, watched as he was by his keepers, could contrive to dispatch this messenger secretly to Kicab, there is no doubt but frequent intercourse took place between them in the time of peace and tranquillity. In pages 5 and 6 of the manuscript, it is said, that as soon as the king of Quiché received this intelligence, he sent for four young diviners, whom he ordered to tell him what would be the result of the invasion; these persons requested time to give their answer, and, taking their bows, they discharged some arrows against a rock, but seeing that no impression was left upon it; they returned very sorrowfully, and told the king there was no means of avoiding the disaster, for the white men would certainly con-



quer them. Kicab, not well satisfied with the reply, sent for the priests, and desired to have their opinions on this eventful subject ; with great lamentations, they delivered a similar prognostic of disaster to their monarch, founding their conclusion upon the ominous circumstance of a certain stone, which had been brought by their forefathers from Egypt, and which was worshipped as a god, having suddenly split in two ; an incident that portended the inevitable ruin of their empire. Kicab, however, still incredulous, and not intimidated, immediately began to make the best military dispositions in his power, for a resolute defence of his dominions ; but in the midst of his preparations, death put an end to his career. The principal Indians, who came with the Spaniards from Mexico and Tlascala, persuaded of the identity of their own origin and that of the people of this country, declared themselves relations and friends, formed more intimate connexions by intermarriages with the Quichés, and gave them a copy of the instrument by which they had received from the Emperor Charles the Fifth the honour of a coat of arms, for the great services they had rendered to the Spanish army in the conquest of New Spain.

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## CHAP. II.

### *Some Account of the Quichés before the Arrival of the Spaniards.*

IN the preceding chapter it has been mentioned, that the Tulteca Indians came from the kingdom of Mexico to Guatemala, under the command of their king, Nimaquiché ; this prince having re-

signed to his brother the dominion over the Mam and Pocoman nations, died soon afterward ; his son, Acxopil, assumed the chief authority, and completely established the whole of his nation in Quiché. Either from the extraordinary multiplication of his own subjects, or from having subdued the people who previously inhabited these regions, in a very short time he found himself master of the territories which at present form the provinces of Sololá, Chimaltenango, Sacatepeques, and part of those of Quezaltenango and Totonicapan. When Acxopil had reached an advanced age, he found his empire so much extended, that the government of it became too laborious for his exhausted strength and weakened faculties ; he therefore subdivided it into the three lordships of Quiché, Kachiquel, and Zutugil : the first he reserved for himself ; the second he gave to his eldest son, Jiutemal ; and the last to his second son, Acxiquat. In this manner, the territory, now comprised in the aforementioned provinces, was divided into the four distinct governments of Quiché, Kachiquel, Zutugil, and Mam.

Quiché then comprehended the present districts of Quiché, Totonicapan, part of Quezaltenango, and the village of Rabinal ; in all these places the Quiché language is spoken. For this reason, it may be inferred with much probability, that the greater part of the province of Sapotitlan, or Suchiltepeques, was a colony of the Quichées, as the same idiom is made use of nearly throughout the whole of it : to this may be added, as it clearly appears from the manuscripts of these Indians, that Hunahpu, the third king of Quiché, first discovered the use of cocoa and

cotton, both productions of a warm climate, consequently not growing in Quiché, which is very cold; it therefore seems extremely credible, that this prince sent some people from his own dominions to cultivate these plants in the province of Suchiltepeques.

The territory of the Kachiqueles was composed of that which now forms the provinces of Chimaltenango and Sacatepeques, and the district of Sololá; and as the Kachiquel language is also spoken in the villages of Patúlul, Cotzumalgupan, and others along the same coast, it is a plausible supposition that they were colonies settled by the Kachiquels, for the purpose of cultivating the desirable productions of a warmer climate than their own. The dominion of the Zutugiles extended over the modern district of Atitan, and the village of St. Antonio, Suchiltepeques, where the Zutugil idiom is spoken, and in which, most probably, were the cocoa plantations of these Indians. The Mams occupied the existing district of Güegüetenango, a part of Quezaltenango, and the province of Soconusco, and in all these places the Mam or Pocoman language is vernacular. It is a circumstance not a little remarkable, that this idiom is also peculiar to places very distant from the country of the Mams: *viz.* in Amatitan, Mixco, and Petapa, in the province of Sacatepeques; Chalchuapa, in St. Salvador; Mita, Jalapa, and Xilotepeque, in Chiquimula.

It happened, in the extensive territory thus partitioned, and it has been an almost every day occurrence in the world, that kings and governors, how vast soever their own dominions, have been ambitious of enlarging them at the expense of

their immediate neighbours, that Acxiquat, king of the Zutugiles, finding his states much too small for his inordinate desires, felt an inclination to extend his boundaries, by curtailing those of his brother Jiutemal. With this design, he assembled a large army, well equipped, and having supplied it abundantly with provisions, he took the command in person, and advanced to the confines of the kingdom of Kachiquel; his farther progress being stopped by the brave generals whom Jiutemal had stationed on his frontiers, he thought it advisable to halt on the plains of Semetabax; in this position he continued until he obtained intelligence that Jiutemal was coming against him with a very powerful body of men; he then retreated to Atitan, and shut himself up in the strong fortress of the Rock, which served him both as a place of arms, and as a frontier barrier, it being nearly circumvallated by the lake. Notwithstanding Acxiquat had so strongly fortified himself, Jiutemal, feeling highly incensed at being thus provoked by his younger brother, and having under his command a body of veteran troops, familiar with the art of war, and eager to signalize themselves in the presence of their sovereign, he determined to enter the states of his rival; dividing his force into several corps, he made a simultaneous attack on various points, with so much success, that he was able to occupy a great part of the borders of the lake. The Kachiquels being without canoes to cross the lake, were unable to attack the rock fortress; but, high in spirits, they left no means untried that were likely to insure the victory, and from their various sallies, the army of Acxiquat suffered

very severely ; but these reverses, and even greater which followed, were unable to repress the daring spirit of that prince, who collected another army to oppose Jiutemal, and prolonged the war for some time, occasioning a dreadful waste of lives, until the mediation of their venerable father, Acxopil, put an end to the contest. Jiutemal shrewdly appreciating the ambitious disposition of Acxiquat, industriously availed himself of this season of peace, to prepare against future hostilities, and strengthened the frontiers of his kingdom by garrisons, to protect the centre from any sudden irruptions. With this view he constructed a place of arms in Tecpanguatemala, by which fortress, and several other intrenchments and defences, he left his kingdom well protected to his eldest son. Jiutemal became regent of the empire of Quiché, being associated with his father, Acxopil, in the government, upon whose death he succeeded to the sovereignty. Elevated to the supreme authority over the empire of Utatlan, he did not feel himself secure, at all confident in the good conduct of his brother, or even without suspicions of his own son, now raised to the royal dignity of Guatemala, or of the Kachiquels ; therefore, the first acts of his reign had for their object, the fortification and better security of his kingdom ; he constructed in his capital two strong castles, the Resguardo and Atalaya, already described in the geographical part of this work, besides several others in different parts of the kingdom. About this time, also, were built the famous fortresses in the great chain of Paraxquin (a word in the Quiché language meaning a green mountain, a name given to it, from its

being continually covered with verdure). This long ridge formed a natural bulwark to the kingdom of Quiché; and in such places where a passage might be effected by an enemy, castles were erected, to throw every possible impediment in the way of an invader; one of these strong posts was built in the place called Xetinamit, to protect a very handsome palace belonging to the kings of Utatlan. Another castle, of which the foundation was discovered on the summit of Christali, was built in that situation to repress any invasion of the Mams; and a third on the top of a very high mountain, that may be discovered from the road of St. Andres, for the purpose of keeping in check the people of Zutugil.

Jiutemal was not deceived in his conjectures; for Acxopil had no sooner paid the debt of nature, than Acxiquat resumed hostilities. The possession of the Lake Atitan was the object of this war; the old king Acxopil had divided it between the three kingdoms, Quiché, Kachiquel, and Zutugil; but the sovereign of the latter, either from a desire of repairing the losses of his former campaign, or with the intention of enlarging his dominions by making himself master of the whole lake, took up arms, and began a destructive war that lasted all the reign of Jiutemal, and part of that of his son Hunahpu. The forces of the king of Quiché being greatly superior to that of Atitlan, Hunahpu, after many hard contested battles, obtained complete possession of the lake. Subsequent to these victories, it is not known that any other military operations were carried on during the reign of Hunahpu, or of his successor Balam Kiché.

## CHAP. III.

*Continuation of the History of the Tultecas. Abduction of the Princesses of Quiché.*

ON the demise of Balam Kiché, Balam Acan ascended the throne of Quiché. This prince, who was of a kind and gentle disposition, lived on terms of great intimacy and confidence with his cousin Zutugilebpop, king of the Zutugiles; but the latter abusing the generosity of Balam Acan, seduced his daughter Ixcunsocil, and carried her away from the palace of Utatlan. Iloacab, the near relation and favourite of Zutugilebpop, imitated his conduct in this respect, and carried away Ecselixpua, the niece of the king of Quiché. These incidents are related in the manuscripts of Don Juan Macario, Francisco Garcia Calel Tzumpán, and Francisco Gomez Ahzib. The confusion in the king's court was indescribable, as soon as the princesses were missed; Balam Acan was greatly enraged at the indignity offered to his family, and losing for a time the usual mildness of his nature, caused several of the persons about his household to be put to death in dreadful torments; and so great was the agitation of his mind, that a violent illness succeeded. Immediately after his recovery, he assembled the principal caciques, ahaos, and counsellors of his kingdom, communicated to them the affront he had received from Zutugilebpop, and required their assistance in taking a revenge, commensurate to the offence given. They all expressed their readiness to take arms to obtain redress,

and with the greatest celerity made preparations for a campaign ; a long and obstinate war ensued, and lasted through the reigns of several succeeding monarchs, both of Quiché and Atitan. In fact, from the period of the first partition of the empire until the arrival of the Spaniards, from one cause or another, these two kingdoms were, with the exception of a very few short intervals, continually in a state of hostility. When the operations of the war commenced, the fertile fields of Quiché groaned beneath the tread of 80,000 veteran soldiers, well armed and provided with warlike stores ; that division which directed its march towards the frontiers of Atitan, under the general Maucotah, had in the centre squadron Balam Acan himself, adorned with three diadems, and other regal ornaments, carried in a rich chair of state, splendidly ornamented with gold, emeralds, and other precious stones, upon the shoulders of the nobles of his court. The preparations of the king of Utatlan did not escape the observation of Zutugilebpop, who knowing the great superiority of his antagonist's forces over his own, immediately sent embassies not only to the caciques subject to his jurisdiction, but to those of Zapotitlan and Soconusco, to solicit their assistance ; these, however, excused themselves from giving the required aid, alleging as a reason for the refusal, the war then pending between them and their neighbouring nations ; but the Pipiles, who had no such preventative, entered into his quarrel with great earnestness. As Balam Acan had the option of various points by which he could make an irruption into the territories of his rival, the latter stationed himself in



his capital with a force of 60,000 men, determined to direct his plans according to the movements of his enemy's army. The Quiché general Maucotah attacked the strong post of Polopó, which was defended by Iopincabè and a garrison of 4000 strong; but this chief and 500 of his men being slain in the first assault, the Quichés soon compelled the remainder to surrender. They soon after reduced the populous city of Chicochin, though not without sustaining a great loss of men. Balam Acan placed a garrison of 5000 men in this city; and ordered Maucotah to direct his march against Atitan, at the head of 30,000 men, intending to follow this detachment with a body of 60,000 combatants. Zutugilebpop observing the dreadful havoc made by the enemy's troops, resolved to try the event of a battle; he therefore advanced to the encounter with 60,000 men commanded by Iloacab, his chief general, and accomplice in carrying off the princesses. A contest so desperate and bloody never before happened in this country: the field of battle was so deeply inundated with blood, that not a blade of grass could be seen; and such was the unyielding courage on both sides, that the chance of victory was long undecided: Iloacab being at length killed by an arrow, the bravery of the Zutugiles seemed to be lost with their leader, an irresistible panic ensued, and they gave way immediately, leaving Balam Acan master of the field of carnage. Thus fell Iloacab, a prince, who, had he not soiled the purity of his character by the act before narrated, appeared worthy of a crown; he possessed good qualities and endowments that adorned his elevated station; he was highly esteemed by the peo-

ple, and in all probability would have continued to rise in their estimation, had his life been prolonged.

This victory did not terminate the campaign ; Balam Acan divided his forces, and retaining under his personal command a body of 50,000 veterans, he placed two others of 30,000 each under the orders of Maucotah and Atzihuinac. Zutugilebpop also commanded his army in person ; it consisted of 40,000 warriors, and his auxiliaries amounting to 20,000 more, he placed under the direction of the cacique Rosche. The fortunes of the war were various, and victory alternately favoured each party. In one action, the king of Atitan was compelled to retreat ; but in another, the Pipiles defeated and killed Atzihuinac and 300 of his followers. The principal object of Balam Acan was to attack the capital of Zutugilebpop, and recover, if possible, the two princesses ; he therefore directed his march towards that city, with his whole army, which was now reinforced by the auxiliaries sent by the chief of Tezulutlan (now Verapaz), under the command of the general Chuatzá, and amounted altogether to 120,000 men. The king of Atitlan also, reinforced by the Mam Indians, advanced to meet him, with 90,000 men. As soon as the two armies came in sight of each other, the signal of attack was given, and both parties closed with such fury, that, at the first shock, the number killed on each side was so great, that their bodies impeded the movements of those who escaped the slaughter. The battle was only terminated by the night, and each army remained on the field.

Under cover of the darkness, Zutugilebpop

quitted his position, and two days subsequent appearing unexpectedly before Polopó and Toli-man, recovered both these places; and immediately afterward returned to the plains of Atitlan. Balam Acan pursued with his troops, and came up with a body of Zutugiles, commanded by the cacique Chichiactulu: he attacked them, and another obstinate battle ensued, rather to the disadvantage of Chichiactulu. Zutugilebpop quickly advanced to the support of his general, attacked the Quichés in front, flanks, and rear, at the same time, with great impetuosity, and endeavoured to break their lines; but, after an hour and a half of determined fighting, he was unable to prevail over their steady valour. The Zutugiles closed with them on all sides; yet the Quichés, aided by the Kachiquels, were undismayed, and maintained their resistance with desperate valour. Balam Acan, intrepid and indefatigable, was conveyed to every part of his army, and encouraged the troops by his animation and enthusiasm. At this time, Zutugilebpop, with a chosen body of 10,000 lancers, attacked the enemy in flank, and forced them to give ground. At this crisis, the bearers of Balam Acan, who were hastening with him to the thickest of the fight, lost their footing, and precipitated him to the earth; when he was instantly overpowered by the Zutugiles, and slain. Juan Macario asserts, that in this action not less than 14,000 Indians were left dead on the field. Balam Acan, in the opinion of the historians of his race, was deserving of a better fate; and had his life been longer, it would have been beneficial to his subjects. His understanding was of the first order; his mind capa-

cious and well stored; his disposition noble, generous, and merciful; and he was one of the bravest and most prudent generals of his time. He estimated the sacredness of his person rather too highly, and his delicacy in the point of honour was a little overstrained; for, in fact, when strictly considered, the offence of Zutugilebpop did not cast a scandal upon his family, that could reasonably have called forth such implacable enmity: had he carried off the princesses to abuse, and then abandon them, the animosity of his opponent would have been unimpeachable; but when one of them became the partner of the throne of Atitlan, and the other was married to a member of the royal family, the imprudence of the transaction might perhaps have been pardoned, without any compromise of family honour. As it was, this keen feeling of honour in the monarch gave rise to a war that involved the whole country in its horrors for many years; for all the chieftains took a part in it, some as principal belligerents, and others as auxiliaries. The king of Quiché had on his side the kings of Guatemala and Tezulutlan; the monarch of Zutugil was assisted by the Pipiles and the Mams. Hence originated many other contests; the principals making war against the auxiliaries, and these one against the others. That which broke out between the Kachiquels and the Pipiles, was obstinate and destructive, and did not terminate until the reign of Nimahuinac, king of Guatemala, who obtaining decisive advantages over the Pipiles, forced Tonaltut, their chief, to sue for peace; which was granted only on condition that they should enter into a perpetual alliance and confederation with

the Quichées and Kachiquels. The Quichées attacked the Mams, because the latter had declared themselves the allies of Zutugilebpop. Balam Acan sent an army, under the command of the cacique Chuatzá, which overran all the territory of the Mams, and committed every species of hostility that could be devised.

Maucotah succeeded Balam Acan on the throne of Uatlán; being, at the death of the latter, engaged in the campaign, he was, by the army, proclaimed king of Quiché. Wishing to continue the war, to revenge the death of his predecessor, he made a fresh levy of 110,000 men, to recruit his army; and appointed Togilyahza his second in command. Zutugilebpop, victorious, and elated by good fortune, spread his troops over the highlands of Quiché; ravaged the corn-fields and plantations; burnt the villages; and ultimately marched against the large and strongly fortified city of Xelahuh. The king, Maucotah, duly estimating the importance of this place, selected 70,000 of his best troops for its defence, and detached the remaining 40,000 to make an irruption into the territory of Atitan, to besiege some of the cities and strong places in the low countries, and on the borders of the lake; by which diversion, he expected his antagonist would be forced to abandon the design upon Xelahuh. The Quiché army marched against that of Zutugil, that had taken a position before the castle of Xelahuh; Zutugilebpop, perceiving he would either be compelled to fight the advancing army on one side, and the garrison of the castle on the other, simultaneously, or else abandon the field with a diminished reputation, determined,

in this dilemma, to try his fortune by a daring enterprise. He selected 20,000 Zutugiles, whom he put under the command of Coculeuh, cacique of Samayaque, with orders to attack the Quiché army. An obstinate battle took place; in the course of which, victory seemed to incline several times to each side. After much severe fighting, a body of the Quichés made a detour by a road concealed by a plantation of canes, that brought them on the flank of the Zutugiles; which they attacked with great impetuosity, and put to flight, after killing the cacique Coculeuh, several of the principal nobles, and a great number of soldiers. Maucotah, with his main body, charged Zutugilebpop, and threw him into great disorder. The chiefs rallied the troops, and they in turn became the assailants. The fortune of the day was, for a long time, in suspense; until the Quichés attacked the van of the Zutugiles, who, being now fatigued and dispirited, began to give ground; and all the exertions of the king and his generals were insufficient to encourage them to a renewal of the contest. After this disaster, Zutugilebpop made his escape through the by-roads, and reached his capital. The operations of Maucotah's force, which had been detached against the places on the coast of the South Sea, and the territories about the lake, were not less detrimental to his enemies. Many towns were burnt; many others surrendered, and were added to the dominions of the victors; and, amongst them, the famous city of Samayaque. Reverses so severe, with the entire rout and destruction of his armies, affected Zutugilebpop so much, that he fell into a melancholy despondency, which soon terminated his

existence. He was succeeded on the throne by Rumal Ahaus, a youth only 19 years of age.

As soon as this sovereign had assumed the sceptre, he began, with all the eagerness peculiar to youth, to raise an army of 50,000 men, to oppose the progress of Maucotah, who with 80,000 was now endeavouring to recover the fortresses Polopó and Toliman. When the two armies came in sight of each other, Maucotah sent an ambassador to Rumal Ahaus, with orders to express his surprise that a king so young, and without experience, should have the audacity to contend against a monarch who was grown old in camps, at the head of a nation so renowned for valour as the Quichés were; and that if he wished to avoid a total overthrow, he must surrender Polopó and Toliman, with some other towns of his kingdom, and he should then be permitted to retain the remainder in peace. To this proposal, Rumal Ahaus replied, that he was much more astonished at the insatiable ambition of the king of Uatlan in desiring, and his folly in supposing, that he would alienate these places from his crown, on a peremptory demand; but that if Maucotah was inclined to spare the lives of the vassals on each side, he was ready to stake the towns in question against a similar number in the kingdom of Quiché, and to decide the dispute by single combat. On receiving so unexpected a reply, Maucotah repaired to the army, and made his dispositions for attacking that of Rumal Ahaus. A very severe action ensued, in which the two kings, to the admiration of their respective armies, descended from their litters, and fought hand to hand; in determination and cou-

rage they were well matched ; but Rumal Ahaus, hearing a loud shout from the rear of his lines, which had been suddenly attacked by 10,000 Quichées, turned his eyes, and inclined his body in that direction to ascertain the cause of it, when Maucotah seizing the advantage, wounded him in the neck with a dart; this misfortune obliged Rumal Ahaus to retire with the loss of many of his nobles, who bravely defended him in his retreat : the battle lasted all the day, and night put an end to it without deciding the victory. The following dawn shewed the field abandoned by the Zutugiles ; during the night Polopó and Toli-man were evacuated, and they were now taken possession of by Maucotah. This monarch, however, did not long enjoy his triumph ; sinking under the burden of years, and the violence of diseases brought on by continual fatigue and exposure in his various campaigns, he died, leaving his kingdom overwhelmed by sorrow at the loss of his great military talents and domestic virtues.

Iquibalam was next crowned king of Quiché ; he was a prince of competent age, with abilities to sustain the weight of government, and the direction of military affairs ; qualifications peculiarly requisite at this period, because Rumal Ahaus, who had speedily recovered from his wound, bent the whole force of his exertions, not merely to defend his own kingdom, but to attack every vulnerable point of Quiché. Iquibalam was therefore forced to keep on foot a very strong military force ; and to interrupt the projects of his opponent, he determined to carry the war into the states of Rumal Ahaus and his allies, and keep them constantly upon the defensive. To



effect this he increased his army to 200,000 men, and stationed it at convenient points along the frontiers of Atitlan, so as to make 7 different attacks at the same time. The troops of Iquibalam succeeded in surprising and subduing many cities and places belonging to the Pipiles and Zapotitlan, but with an enormous expenditure of lives, for during an excursion in the mountains they lost upwards of 8,000 men. In the course of these events Iquibalam died; this loss spread general sorrow throughout his kingdom; for he was a prince of indefatigable industry, sound judgment, and great experience.

On the demise of this monarch, Kicab ascended the throne; his mature age, and long practice, both in the civil and military administration, in which he displayed a clear apprehension and consummate prudence, rendered him a worthy successor to Iquibalam.

In the kingdom of Atitlan, Rumal Ahaus was succeeded by Chichiahtulu, who had been the next in command under him, and had obtained great advantages over the Quichées in the memorable mountain campaign: the first act of his reign was to lay siege to Totonicapan. Kicab opposed the designs of Chichiahtulu with a formidable army, and raised besides a body of 60,000 men, with which he attacked many of the towns and villages of the Zutugiles and Pipiles, and particularly the city of Patulul; although the governors of these places made the most strenuous efforts to defend them, they were unable to resist the superior forces of the Quichées, and ultimately forced to surrender. Chichiahtulu seeing some of his most valuable possessions had been captured,

abandoned the siege of Totonicapan, and returned, by forced marches, to defend what still remained; but being attacked by a violent fever, brought on by the rapidity and fatigues of his progress, he died in a few days, greatly lamented by his people. The march of the army was not impeded by this event, and it advanced under the command of Manilahuh, until it arrived in view of the Quiché camp; the attack immediately began with great fury, and was resisted with equal vigour; but as the forces of Kicab were closely united, and strongly posted in double lines, while those of Manilahuh were weakened by their great extent, in less than an hour and a half, the latter were entirely routed, leaving their general and many principal officers, with a great number of men dead on the field: the Quichés celebrated their victory with great rejoicings, and the army immediately returned to the capital of Utatlan. From this period nothing is known of the particular warlike operations of these two kingdoms, during the reigns of the next seven monarchs that succeeded Kicab; but it is certain the two countries were never long together in a state of peace; for the Zutugiles having lost many of their possessions in the wars already mentioned, always felt the greatest desire to recover them, and for this reason sought every pretext for kindling fresh wars. Besides the contests that ravaged the dominions of the Quichés and Zutugiles, there were many others between different states; among these, the most remarkable was the unjust aggression of Kicab the Second upon Lahuhquieh, cacique of the Mams. According to the Xecul manuscript, under the head Ahpopquehan, folios 11 and

12, Kicab finding himself with sufficient forces for undertaking any enterprise with great probability of success, assembled a military council of all his generals, and stated to them the great increase in the population of his states, and the insufficiency of his territory to afford them sustenance; on the other hand, he represented the great extent of country occupied by the Mams, a wretched people, for whom, in his opinion, a much smaller portion would amply suffice; and that by subduing, he might confine them to much narrower limits, and appropriate the greater part of their territory to the use of his own subjects. But little persuasion was required to induce these officers to coincide in opinion with their sovereign; the attempt was resolved upon unanimously, and the necessary preparations for the war were commenced with the greatest alacrity. The clang of arms resounded in every part of the kingdom, without its being known what neighbouring state was threatened by the tempest: the kings of Kachiquel and Zutugil, the chiefs of Rabinal, and the Mams, all made ready to resist a hostile attack; the storm at last burst upon Lahuhquieh, the cacique of Mam, who bravely hastened to repel the torrent of invasion. The army of Kicab, numerous and inured to war, marched in 13 divisions under different leaders, the whole commanded by the king in person; that of Lahuhquieh, not so numerous as his aggressors, but no ways inferior in courage and discipline, was led by the principal nobles of his nation. Both parties advanced to the encounter with a dreadful noise of warlike instruments, shouting of the soldiers, and every species of discordant clamour;

the mountains and forests re-echoed the noise of the assault, like the howlings of a furious tempest; the battle was terrible, and the numbers slain on each side immense; the edges of the swords made of the stone called Chay, did great execution among those who fought in the foremost ranks, and the missiles, such as darts and stones hurled by slings, were equally destructive among those at greater distance; the contest lasted the whole day, and at night Kicab withdrew the Quichées, under cover of the darkness, and took up a position on the summit of a rising ground, the Mams remaining on the inferior part of it. As soon as day broke on the following morning, the Quichées assaulted the Mams with a shower of stones and arrows, that made great havoc; the latter finding themselves so much exposed to these missiles, resolved to attack the eminence; but the Quichées having the advantage of position, easily sustained this desperate enterprise, and speedily overthrew the assailants; Lahuhquieh however retreated slowly, and in good order, halting in a favourable position at some distance from the scene of action: here he remained until the Quichées descended into the plain, and attacked him again; these were however warmly received by the Mams, and ultimately forced to regain their eminence; being pursued to their very defences, the fight was renewed with great bravery on both sides. During the battle the Mams were attacked by the cacique Ixinché, who had brought a reinforcement of fresh troops to Kicab, and obliged to quit the field; they were so closely pursued by Ixinché, as to find it necessary to abandon all their towns

(which the Quichées pillaged), and retired with Lahuhquieh to the mountains of the northern ridge, where their posterity are at present settled.

Nor did Nimahuinac, king of the Kachiquels, long enjoy the repose which the perpetual peace and alliance ratified with the Pipiles seemed to promise him: for having appointed his relation, Acpocaquil, treasurer of his revenues, this traitor excited a rebellion against him, and got possession of Patinamit (now Tepanguatemala), with all the country appertaining to it; the king of the Zutugiles having declared himself the ally of Acpocaquil, a war broke out between them, which was raging on the arrival of the Spaniards. It is supposed, upon very reasonable grounds, that this war was the cause why Sinacam, who had succeeded to the throne of the Kachiquels, sued to the Spaniards for peace, in order to recover, by their assistance, the extensive possessions that had been wrested from him by Acpocaquil an ally of the king of Atitan.

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#### CHAP. IV.

##### *Of the Laws and Government of the Indians.*

To those who have opportunities of observing the humble state of the natives of this country in the present day, and of viewing the rudeness, the diminutive size and inconvenience of their habitations, find great difficulty in believing that the Indians, in their state of paganism, could have had such well arranged and well defended cities, such magnificent palaces, fortresses constructed with so much art, and other buildings of pure ostentation and grandeur, as are described in their histories.

The richest Indian in modern times, has but one dwelling ; and although it may contain several apartments, they are irregularly disposed and unconnected with each other. There is no instance of one of them possessing a house that exhibits any thing like convenience or good order ; even after they had seen those of the Spaniards, and had assisted in constructing them. It is also no less difficult to conceive, how this people could have been governed by laws so just and well digested, that they might have been adopted with advantage into the codes of the most civilized nations, when we view their existing state of rusticity, and destitution of talent. The great palace and city of Uatlán, the cities of Tepanguatemala\* and Mixco, the fortresses of Parraxquin, Socoleo, Uspantlan, Chalcitan, and several others, vestiges of which yet remain, and are admired ; the great circus of Copán, the great stone hammock and cave of Tibulca, that are now in existence, will, in spite of scepticism, force from us a considerable portion of confidence in the first part of these histories ; and credit will be given to the latter, by a reference to those laws, which shall be cited for the purpose of shewing the prudence and discretion of the Indians, and to overthrow the mean and degrading conception that it has been so long the fashion to entertain of their capacity.

Commencing with the law of succession to the throne, it was ordained that the eldest son of the king should inherit the crown ; upon the second

\* This is to be understood of the ancient city of Patinamit, which was 11 leagues distant from the village of Tecpanguatemala ; and of the ancient Mixco, that was situated in the valley of Xilotepeque, at a considerable distance from the present village of that name.

son the title of *Elect* was conferred, as being the next heir to his elder brother; the sons of the eldest son received the title of Captain senior, and those of the second Captain junior. When the king died, his eldest son assumed the sceptre, and the Elect became the immediate inheritor; the Captain senior ascended to the rank of Elect, the Captain junior to that of Captain senior, and the next nearest relative to that of Captain junior. Advancing in this manner by gradations to the throne, the monarchs began their reigns at a mature age, in possession of many qualifications, and much experience, both in civil and military government. But if any one of these four personages was found to be incapable of governing, he remained in his first rank until his death, and the next nearest relation was raised to the superior dignity.

The supreme council of the monarch of Quiché was composed of 24 grandees, with whom the king deliberated on all political and military affairs. These counsellors were invested with great distinctions and many privileges; they carried the emperor on their shoulders in his chair of state whenever he quitted his palace, but they were severely punished if they committed any crime. The administration of justice, and the collection of the royal revenues, were under their charge.

The king appointed lieutenants in the principal towns of his empire, who enjoyed great honours, large emoluments, and supreme authority, except in cases that concerned the rights or privileges of the ahaus, which were remitted to the supreme council. If these deputies neglected their duties, or committed offences, they were speedily re-

moved, and severely chastised ; but, on the contrary, when they governed with prudence and impartiality, without giving the subject cause of complaint, they were retained in their posts, distinguished by greater honours, and as a mark of respect to their merits, their sons frequently succeeded to their offices.

These lieutenants of the king, or corregidores of districts, had also their councils, to which, as well as in the supreme council, when any business of superior moment that concerned the public good was debated, the chiefs of the calpuls or nobles were invited to declare their opinions; if the affair related to war, the most experienced commanders were consulted.

To the offices of lieutenants and counsellors, and even down to door-keepers of the council, none but those of noble race were admitted ; and there was no instance of any person being appointed to a public office, high or low, who was not selected from the nobility ; for which reason, great anxiety was felt by them to keep the purity of their lineage unsullied. To preserve this rank untainted in blood, it was decreed by the law, that if any cacique or noble should marry a woman who was not of noble family, he should be degraded to the cast of mazegual, or plebeían, assume the name of his wife, be subject to all the duties and services imposed upon plebeians, and his estates be sequestered to the king, leaving him only a sufficiency for a decent maintenance in his sphere of mazegual.

They had their penal laws also : the king was liable to be tried, and if convicted of extreme cruelty and tyranny, was deposed by the ahaguales,



who for this purpose assembled a council with great secrecy: the next in succession, according to law, was placed on the throne, and his ejected predecessor punished by confiscation of all his property, and, as some writers affirm, put to death by decapitation.—(Torquemada, part 2, chap. 8.) If a queen was guilty of adultery with a noble person, both she and the accomplice were strangled; but if, forgetting her dignity, she had criminal intercourse with a commoner, they were thrown from a very high rock.

If the ahaguas impeded the collection of the tributes, or were fomenters of any conspiracy, they were condemned to death, and all the members of their families sold as slaves.

Whoever was guilty of crimes against the king, or the liberties of the country, or convicted of homicide, was punished by death, the sequestration of property, and slavery of his relations.

Robbers were sentenced to pay the value of the things stolen, and a fine besides; for the second offence, the fine was doubled; and for the third, they were punished with death, unless the calpul would redeem them; but if they transgressed a fourth time, they were thrown from a rock.

Rape was punished by death.

Incendiaries were deemed enemies of their country, because, said the law, fire has no bounds, and by setting fire to one house, a whole town might be destroyed; and this would be public treason: therefore death was the punishment awarded against the perpetrator, and his family was banished from the kingdom.

A simarron, or runaway from the authority of his master, paid a fine to his calpul of a certain

quantity of blankets ; but the second offence was punished by death.

The stealing of things sacred, the profanation of the temples, and contumacy of the papas, or ministers of the idols, subjected the offender to the punishment of death, and all his family were declared infamous.

They had a law which is still in use ; whenever a young man wished to marry, he was bound to serve the parents of his intended wife for a certain time, and make them stipulated presents ; but if they afterward rejected his proposals, they were compelled to return the things received, and serve him an equal number of days.

If these laws be attentively considered, it will be acknowledged that some of them are just and prudent ; others not very conformable to reason ; others repugnant to nature, and may be branded for their cruelty. In the last description must be placed the manner of bringing the offender to trial ; for, not having the privilege of appeal, when he was brought before the judge, if he confessed the crime, he was immediately taken from the tribunal, to undergo the punishment awarded by the laws ; but if he denied the charge, he was cruelly tortured : he was stripped naked, suspended by the thumbs, and in that situation severely flogged, and smoked with chile.—(Torquem. part 2, lib. 12, chap. 10.)

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## CHAP. V.

### *Of the Manners and Customs of the Indians.*

As the manners and customs of the natives form an essential portion of the history of a country, Philip the Second, desirous of having a complete

history of these kingdoms, ordered, on the 23d September, 1580, that a correct narrative of the habits and peculiarities of the Indians of Guatemala, while in a state of idolatry, should be written; the present chapter is therefore devoted to this subject.

The dresses of the noble Indians differed from those of the commoners; as did those of the civilized part of the population from those of the barbarians. It is known from tradition, from ancient manuscripts, and from paintings still extant in the convents of Guatemala, that the nobles wore a dress of white cotton, dyed or stained with different colours; the use of which was prohibited to the other ranks. This vestment consisted of a shirt and white breeches, decorated with fringes; over these was drawn another pair of breeches, reaching to the knees, and ornamented with a species of embroidery; the legs were bare; the feet protected by sandals, fastened over the instep, and at the heel, by thongs of leather; the sleeves of the shirt were looped above the elbow, with a blue or red band; the hair was worn long, and tressed behind with a cord of the colour used upon the sleeves, and terminating in a tassel, which was a distinction peculiar to the great captains; the waist was girded with a piece of cloth of various colours, fastened in a knot before; over the shoulders was thrown a white mantle, ornamented with figures of birds, lions, and other decorations of cords and fringe. The ears and lower lip were pierced, to receive star-shaped pendants of gold or silver; the insignia of office, or dignity, were carried in the hand. The Indians of modern times differ from the ancients only in wearing the

hair short, the sleeves loose, and by the omission of earrings and lip ornaments.

The civilized natives dress with great decency ; they wear a species of petticoat, that descends from the middle of the body to the ancles, and a robe over the shoulders, reaching to the knees ; this was formerly worked with thread, of different colours, but is now embroidered with silk. The hair is formed into tresses, with cords of various hues ; and they wear ornaments in the ears and nether lip.

The habit of the mazaguales is simple, and very poor : they are not permitted the use of cotton, and substitute for it, cloth made of *pita*.\* The dress is simply a long shirt, the flaps of which are drawn between the legs, and fastened ; a piece of the same stuff is tied round the waist, and a similar piece forms a covering for the head. Some of the Indians of the southern coast wear this dress ; but generally, in the warm districts, they go naked, with the exception of the maztlate, or piece of cloth worn round the middle, for the sake of decency.

The barbarians, or unreclaimed Indians, of Guatemala, unlike those of Sinaloa, who go in a state of perfect nudity, wear a cloth round the middle, and passing between the fork. This covering, among the chiefs, is of white cotton ; but the common people make it of a piece of bark ; which, after being soaked for some days in a river, and then well beaten, resembles fine shamois leather, of a buff colour. They always paint themselves black, rather for the purpose of defence

\* Pita is the fibres of a plant twisted into thread, resembling that made from hemp.

against Mosquitoe than for ornament; a strip of white cotton is bound round the head, and in it are stuck some red feathers. Green feathers are the distinguishing marks of their chiefs and nobles. The hair flows loose upon the shoulders; the lower lip and nose are decorated with rings; they carry a bow and arrow in their hands, and have a quiver suspended from the shoulder.

In the care and education of their children, they resemble the Lacedæmonians, Spartans, Cretans, and the most polished nations of the world. They had schools in all their principal towns, both for boys and girls; these were under the superintendence of elderly experienced persons.—(Torquemada, part 2, chap. 28.) These seminaries, indeed, no longer exist; but the fathers take great care in the education of their sons. The women suckle their children until they have completed the third year, without an instance being known of trusting them to the care of another person: they carry them slung at their backs; and wash, grind corn, or perform any other labours, with them in this situation; they never protect them from the inclemencies of the weather, air, sun, cold, or water; they seldom have any other cradle than the bare ground, and, at the best, nothing more than a little hammock. As soon as they begin to run alone, they are made to carry little burdens, proportioned to their strength. At 5 or 6 years of age, they are taken into the fields to cut forage, which they call *sacat*, or to carry home little bundles of wood. As they increase in years, the boys are taught, by their fathers, to hunt, fish, and till the ground, the use of the bow, and other similar arts: the mothers

instruct the girls, from their tenderest years, to grind corn, procuring for them small stones, suitable to their management, and in the other employments peculiar to their sex, such as dressing and spinning cotton and pita, and to weave the different sorts of cloth. They are accustomed to bathe very frequently, twice or even three times a day. The mothers are extremely suspicious, and will not suffer their daughters to be absent from them scarcely a minute. The young men live at the expense of their fathers; but whatever they gain by labour is delivered into the parent's hands. In this manner they are maintained until they marry.

When a marriage is to be celebrated, on the appointed day, the priest of the village, the principal cacique, and the relations on both sides, assemble at the house of the calpul to whom the bride and bridegroom belong. The priest then desires the young man to confess to him all the sins of his past life: the same is then required of the bride. After having separately told all their misdeeds, the relations are admitted, with the presents they intend to make, and with which the young couple are decorated. After this, they are carried upon the shoulders of those who assist at the ceremony, to the house intended for them; where they are placed in bed, and the door fastened; the marriage ceremony is then complete.

Their mode of living is very rude and comfortless: they sleep on the ground, with the head covered, and the feet bare; they seldom have any thing to raise the head, but when they do use a pillow it is nothing more than a stone or brick. Their repast is spread on the ground, without a

cloth. Maize is the constant food. They sometimes eat beef, or other meat, procured by the chase; but it is in small quantity, and always accompanied with tortilla, which is a sort of thin cake, made of maize, and baked on a comal, or slab of clay: this, seasoned with salt and a little chile, forms the ordinary food. They also make balls of maize, rolled up in leaves, called tamal; these, when stuffed with meat and seasoned with chile, are termed nacatamal. From the maize is made a beverage called atole; of this there are as many as ten different sorts, distinguished by names in reference to its composition; as istatole, jocoatole, nectinatole, &c.

In their visits they make long harangues, remarkable only for the repetition of the same expressions. If they take their children with them, they make them keep profound silence. When intrusted with a secret, the utmost confidence may be placed in their tenaciousness; as they will risk their lives rather than reveal it. If a question be asked, a direct answer is never given; *perhaps, yes, or no*, is the usual reply. They place great reliance on the Spaniards; and when the latter become their guests, they give up every thing to them with much cheerfulness and satisfaction; but of the negroes, they entertain such dislike and distrust, that if they know one to be gone in any particular road they have occasion to pass, it is a sufficient reason for them to proceed by a different way. Intercourse with them is troublesome, particularly with those employed as couriers, who, as soon as they have delivered a letter intrusted to their care, take post opposite the house of the person to whom it is directed, where they will remain until they are dispatched

with the reply. As they find warmth agreeable, they have a fire-place in their dwellings; and they delight much to bask in the sun, and bathe in the warm springs. They are much addicted to drunkenness, and have a propensity equally strong to superstition: to particularize examples of which might amuse, but the detail would extend much beyond reasonable limits.

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## CHAP. VI.

### *Of the Variety of Native Languages, and the Inconveniencies arising therefrom.*

THE people of the Mexican empire do not speak the Spanish language, but nearly all of them use the Mexican. In the kingdom of Maya, or modern Yucatan, the Maya language was the only one used; and it seems that the other kingdoms of America had each its peculiar tongue. It is therefore certain, that no one of the kingdoms of the New World has so many different languages as that of Guatemala; the following 26 being peculiar to it, *viz.* Quiché, Kachiquel, Zutugil, Mam, Po-comam, Pipil, or Nahuate, Pupuluca, Sinca, Mexican, Chorti, Alaguilac, Caichi, Poconchi, Ixil, Zotzil, Tzendal, Chapaneca, Zoque, Coxoh, Chañabal, Chol, Uzpanteca, Lenca, Aguacateca, Maya, and Quecchi.

It will be easily conceived that much confusion must have arisen from this multitude of various idioms. It has been the object of the Spaniards, at different periods, to diminish the inconvenience arising from this variety, by introducing the use of the Spanish language as much as possible. As early as the year 1550, the king of Spain directed



an order, bearing date the 7th of July, to the provincial of St. Domingo, directing him to use every means in his power to encourage the religieux of his order to instruct the Indians under their care in the language of Spain; and in this service it was expected they would exert their well-known zeal and diligence, to procure the great advantages that would result to the government from their undertaking being successful: and, that his wishes might be carried into full effect, he commanded that persons should be appointed to attend exclusively to this object. Instructions were, at the same time, given to the president and judges of the audiencia, to use their authority and influence to further his majesty's intentions. These instructions were repeated to the governor in September, 1695; but it is no less extraordinary than true, that up to this day they have not been attended to.

Many advantages would certainly arise to the government, as well as to the people, were the use of the Spanish language to become general among the Indians. In matters of religion, the latter would undoubtedly be greatly benefited from the facility with which instruction could be conveyed to them; the difficulty of obtaining ministers capable of expounding the sacred tenets of Christianity would be avoided; and the zeal of ecclesiastics would no longer be checked by the uninviting labour of acquiring languages of difficult and uncouth pronunciation, and in which the enunciation of words, with more or less force, frequently conveys a different, and sometimes an opposite, signification. In temporal affairs, the Indians would also be gainers; as they would be

enabled to appeal to the corregidores and subordinate magistrates, in cases of injuries, or disputed rights, without the intervention of interpreters, who usually, either from negligence or design, falsely represent the simplest facts, and thereby delay, if not pervert, the impartial administration of justice; after having duped their confiding clients of as much money as they can, by artifice, extract from them. The satisfaction arising from having the means of thus presenting themselves before the tribunals, having their wrongs redressed, and seeing the delinquents punished by the laws, would beget a confidence between the governors and the governed, from which mutual advantages must result. The commercial relations between the Spaniards and natives, as well as between those of one nation and those of another, would be greatly facilitated. It is true, there is a strong resemblance between some of the idioms; and the Indians of one tribe can understand those of another from analogy: these instances, however, are not very frequent; nor can the intercourse be maintained with sufficient clearness and precision, to enable them to traffic with each other readily and satisfactorily.

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## CHAP. VII.

*Proofs that the Kingdom of Guatemala was never subject to the Mexican Empire.*

AUTZOL, the eighth king of Mexico, although in possession of an extensive and flourishing empire, was ambitious of amplifying it by the annexation of Guatemala; for this purpose he em-

ployed all his forces to bring the Tultecan chiefs, who then governed it, under his dominion ; but, failing in his open attacks, he endeavoured to obtain his object by other means. He sent a special embassy to the chiefs, to treat for an alliance between the two kingdoms ; but this insidious attempt was attended with as little success as his more undisguised endeavours, for when his emissaries were introduced to the king of Utatlan, that monarch would not give them an audience on the subject of their mission, sagaciously alleging that he could not understand their language. The ambassadors then proceeded to the court of Guatemala, where they were received with more civility and distinction ; but ultimately dismissed without obtaining their object. After this repulse, they next directed their course to the capital of the Zutugiles ; but the king of that country, who was then living on bad terms with the princes of his own family, received them with unequivocal demonstrations of hostility : finding themselves in danger, they returned without delay to the city of Utatlan, from which the king of Quiché ordered them to depart on the following day, and to quit his dominions within 20 days. These dismissals were accompanied with less than usual courtesy, because the chiefs suspected, and not without good foundation, that the proposal of peace and alliance was nothing more than a stratagem of Autzol's to cover his real design, which was, that his messengers should examine the roads, ascertain the forces of the different nations, and take note of such places as lay open to attack with the greatest probability of success. Enrico Martinez, in his second treatise, chap. 22, and

some other writers, were probably misled by the vaunting boasts of the king of Mexico, on the return of his ambassadors, to state, as a positive fact, that Guatemala was subject to the Mexicans before the period of the Spanish conquest; they have, however, omitted to adduce any arguments to substantiate this opinion, or to refer to any monuments or authorities to give it probability.

There exist proofs sufficiently strong to warrant an opposite conclusion. Acosta (lib. 7, chap. 28,) asserts, that it was a practice of the Mexicans to induce the inhabitants of all the provinces and towns that they made themselves masters of, to learn voluntarily, and make use of the Mexican idiom; or else to compel them by force to do so. From this fact, it may clearly be inferred, that as the language of Mexico is not generally spoken in this kingdom, it never was subject to the empire of Mexico. It is an admitted fact, that the Pipil Indians, who are settled along the coasts of the Pacific, from the province of Escuintla to that of St. Salvador, speak a corrupt Mexican language; but it is a fact equally incontrovertible, that these Indians are descended from certain Mexicans, whom the Emperor Autzol found the means of introducing into these countries in the character of traders, in order to form a party for himself, that would be useful in furthering his attempts at subjugating the kingdom. Besides the Pipiles, there are other tribes who use the Mexican idiom; but as many Mexican Indians came with the Spanish conquerors, it is more than probable they established themselves in colonies, and that these are their descendants. Although it be admitted that the Mexican language is

spoken in some parts of Guatemala, yet as it is not used in the places where the capitals of the Tultecan kings were situated, the fact that these caciques never were subdued by the Mexicans, remains unshaken; for, had the contrary been the case, these very towns would have been the places where, in compliance with the Mexican practice, that language would have been most predominant.

Bernal Diaz del Castillo, in chap. 172 of his History, furnishes another corroboration of this fact: he says, that at the time of the conquest of Guatemala, there was no open road from the kingdom of Mexico into the province of Chiapa; there were only narrow paths, in many places very indistinct, and in others all traces of them entirely lost; insomuch, that the Spaniards found it necessary to make use of the mariner's compass to direct them in the route which they intended to pursue. The district of Soconusco was equally devoid of practicable roads; the historian Herrera (dec. 3, lib. 3, cap. 17,) says, that "Pedro de Alvarado began to open a road through the provinces of Soconusco and Guatemala." As there was no road from Mexico to Guatemala, it is not easy to conceive how the latter kingdom could be subject to the former, as there were not the means of keeping up a communication, even between the principal places of the two countries. How could the orders of the emperor be conveyed to his vassals? or how could the tributes and contributions of the latter be transported to the treasury of the former? How could the numerous armies that must have been requisite to overcome such powerful kings

as those of Quiché, Guatemala, and Atitan, march to these conquests, without leaving an ample road by which to trace their progress ?

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## CHAP. VIII.

### *Of the number of Provinces at different Periods in the Kingdom of Guatemala.*

IN physical and material bodies, so many changes and varieties are observable, that what to-day is trivial, will be great to-morrow ; that which we view at this time under one figure, will shortly present itself to our senses under another form, and never remain long in the same state ; but bodies politic and civil, are liable to still greater variations ; inasmuch as their very existence depends upon the mutable dispositions of men, even when those who govern are most inclined to stability ; but as the human understanding is confined, at best, to very narrow limits, and partial views, it arises, that daily experience adduces new arguments for varying the order and organization of tribunals, provinces, and kingdoms.

The kingdom of Guatemala has experienced many of these changes, and, according to the circumstances of different periods, new *alcaldias mayor* have been created, or *corregimientos* united : the number of provinces at one time increased, at another reduced. In the geographical description it has been already said, that there are now 15 provinces ; in past periods there have been as many as 32 :—of these, 4 were distinguished as governments, Comayagua, Nicaragua, Costa Rica, and Soconusco ; 9 as *alcaldias*

mayor, San Salvador, Ciudad Real, Tegucigalpa, Zonzonate, Verapaz, Suchiltepeques, Nicoya, Amatique, and the mines of St. Andres de Zaragoza; 18 as corregimientos, Totonicapan, Quezaltenango, Atitan, Tecpanatitan, or Sololá, Escuintla, Guazacapán, Chiquimula, Acasaguastlan, Realejo, Matagalpa, Monimbo, Chontales, Quesalguaque, Tencoa, Quepo, Chirripo, Pacaca, Ujarraz, and the valley of Guatemala, which was governed by the ordinary alcaldes of the city, with the title of corregidores. The king appointed the governors to the 4 provinces that were called governments; and the alcaldes mayor to the 6 first named alcaldias; the remaining 3 alcaldes mayor, and the 18 corregidores were nominated by the president of Guatemala, who gave the appointments for two years: the corregimiento of the valley of Guatemala was given, by the corporation of the city, to the ordinary alcaldes, who exercised the office alternately for six months each.

Such was the distribution of the kingdom in the 17th century; but the population of the province of Costa Rica being greatly diminished, the 4 corregimientos of Quepo, Chirripo, Ujarraz, and Pacaca, were extinguished, and these divisions united to the government of Costa Rica, about the year 1660, or soon after, by an order from the king. About the same time, the corregimiento of Tencoa was united to the government of Comayagua; and those of Monimbo, Chontales, and Quesalguaque, to the government of Nicaragua. In the beginning of the 18th century, the alcaldias mayor of Amatique and St. Andres de Zaragoza were suppressed: a few years afterward, the

corregimientos of Escuintla and Guazacapan were united to form the *alcaldia mayor* of Escuintla ; while those of Atitan and Tecpanatitan became the *alcaldia mayor* of Sololá. In 1760, the *corregimiento* of Acasaguastlan was added to that of Chiquimula. In 1753, the *alcaldias mayor* of Chimaltenango and Sacatopeques, were formed from the *corregimiento* of the valley of Guatemala. In 1764, the provinces of Chiapa and Zoques were separated from the *alcaldia mayor* of Ciudad Real, and formed into that of Tuxtla. Towards the end of the 18th century, *intendancies* of provinces were created, when the districts of Realejo, Matagalpa, and Nicoya, were aggregated to the government of Leon, to constitute the *intendancy* of Nicaragua : the *alcaldia mayor* of Tegucigalpa, and the government of Comayagua, became the *intendancy* of Honduras : the government of Soconusco, with the *alcaldias* of Ciudad Real and Tuxtla, composed the *intendancy* of Chiapa. In this manner the 32 provinces were reduced to 15. Formerly the president of the kingdom had the privilege of appointing to some of the *alcaldias mayor*, and all the *corregidorships*, as just mentioned ; but latterly the king has reserved to himself the right of nominating of all these officers, leaving to the president only the power of filling up the vacancies, *ad interim*. Generally, the presidents are invested with authority to fill up all offices under the government ; and in the city, some *ad interim*, others permanently : they also possess, in virtue of the royal patronage, the right of presentation to all the *curacies*. Since the creation of *intendancies*, the presidents enjoy the privilege of electing, as subdelegate, one of three



persons proposed to him by the intendant, whenever a subdelegation becomes vacant. The subdelegations of the four intendancies are the following :

### INTENDANCIES.

| LEON.                        | CHIAPA.      | COMAYAGUA.      | S. SALVADOR.    |
|------------------------------|--------------|-----------------|-----------------|
| Subdelegations or Districts. |              |                 |                 |
| Granada,                     | Ocozingo,    | Gracias a Dios, | St. Miguel,     |
| Realejo,                     | Simojovel,   | Olancho,        | St. Vincente,   |
| Subtiava,                    | Palenque,    | Olanchito,      | St. Ana Grande, |
| Segovia,                     | Tonalá,      | St. Pedro Sula, | Chalatenango,   |
| Matagalpa,                   | Soconusco,   | Yoro,           | Olocuilta,      |
| Nicaragua.                   | Tila,        | St. Barbara,    | Cojutepeque,    |
|                              | Istacomitán, | Truxillo,       | Texutla,        |
|                              | Tuxtla,      | Tegucigalpa,    | Opico,          |
|                              | Guista,      | Choluteca.      | Metapas,        |
|                              | Comitán,     |                 | Usulután,       |
|                              | St. Andres.  |                 | Gotera,         |
|                              |              |                 | St. Alexo,      |
|                              |              |                 | Sacatecoluca,   |
|                              |              |                 | Sensuntepeque.  |

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### CHAP. IX.

#### *Of the Southern Provinces of Guatemala.*

#### THE PROVINCE AND INTENDANCY OF CIUDAD REAL DE CHIAPA.

THE native authors do not agree in their accounts of the origin of the Indians of this district. Antonio de Remesal, in his History of the Province of St. Vincent de Chiapa and Guatemala, (lib. 5, cap. 13,) positively asserts, that the people of Chiapa originally came from the province of Nicaragua. The Quiché manuscript, already spoken of, says, that the Quelenes and Chapanecos are descendants of a brother of King Nimaquiché,

who accompanied him from the city of Tula. Nuñez de la Vega, bishop of Chiapa, in the preface to his *Diocesan Constitutions*, states, that he met with certain calendars in the language of these Indians, in which mention was made of 20 lords, or heads of families, from whom it appears this people derived their origin. Their names were Ninus, or Mox, Ygh, Votan, Ghanan, Abagh, Tox, Moxic, Lambat, Molo, or Mulu, Elab, Batz, Evob, Been, Hix, Tziquin, Chabin, Chic, Chinax, Cahogh, and Aghual. Of all these magnates, Votan seems to have been the most celebrated personage, as a separate work is devoted to his particular history. In this he is said to have seen the great wall (by which the tower of Babel is meant) that was built by order of his grandfather Noe, from the earth to the sky; and that, at this place, to every people a different language was given. It farther says, that Votan was the first person whom God sent to this country, to divide the lands, and apportion them among the Indians; and adds, that Votan was at Huehueta, a town of Soconusco, where he introduced Dantas, and concealed a treasure. This treasure was discovered in a cave by Nuñez de la Vega; it consisted of some earthen jars, on which were represented figures of the ancient Gentile Indians. If credit be given to the manuscripts, it follows that we must consider these regions to have been peopled shortly after the deluge; since Votan, who was at Babel when they were building the tower, and the human race was dispersed and separated by different languages, was one of the founders of the Indian population. By parity of reasoning we must also admit, that the languages

of these provinces are some of the primitive dialects, into which the Almighty divided the language of the post-diluvian patriarchs. From the same cause we shall be led to believe, that the first inhabitants of America did not, according to the most generally received opinion, arrive at it by way of the straits of Anian; for had that been the fact, many years, and many generations, must have passed away before they could have extended thence into these regions under the torrid zone, at a distance so immense from the straits.

One fact, however, is beyond controversy, *viz.* that this province was inhabited by a powerful and polished people, who maintained an intercourse with the Egyptians, as the sumptuous cities of Culhuacan and Tulha, vestiges of which yet remain near the towns of Palenque and Ocosingo, evidently demonstrate. In the first, some remaining buildings are objects of admiration, and afford sufficient evidence that Culhuacan once rivalled in magnificence the most celebrated capitals of the old world. Stately temples, in which many hieroglyphics, symbols, devices, and traces of fabulous mythology, have resisted the effect of time: portions of superb palaces still remain; and an aqueduct, of sufficient dimensions for a man to walk upright in, yet exists almost entire. Previous, however, to the arrival of the Spaniards, this province had so much declined from its ancient splendour, that they found neither inhabited city nor building worthy of their attention, nor civilization or polity in the inhabitants.

Remesal, continuing the history of the Chapanecos from the place before cited, says, that the Indians who had migrated from Nicaragua, deter-

mined upon remaining on the lands of Chiapà, and made choice of a steep mountain with a rocky summit, near the margin of a river, and of very difficult access, on which they settled their colony; there they fortified themselves as strongly as they could, resolving never to submit to the dominion of the Mexicans. When the empire of the latter was overthrown, the Indians of Chiapa, in the name of themselves, and of the nations of the Zoques, Celtales, and Quelenes, whom they had brought under their subjection by force, made an offer to Cortes of acknowledging themselves vassals of the king of Castile. The historian does not name the person who was deputed by Cortes to receive this homage; but he says the natives were soon disgusted by the conduct of the Spaniards, and revolted from their new allegiance in 1524. As soon as intelligence of this insurrection was brought to Cortes, he detached Diego de Mazariegos, with 150 soldiers and 40 horses, to quell it. The expedition was joined by many principal persons, who wished to withdraw from the disunion which had then commenced in Mexico, and by a great number of Mexican and Tlascaltecan Indians. Mazariegos, by his prudence and moderation, easily and speedily persuaded the Chapaneos to submit; and immediately returned to Mexico, but with the design of coming back to settle in this province, to prevent future insubordination. During his absence, the Chapaneos again became refractory, and the affairs of the Spaniards were placed in a situation much worse than they were during the first tumult.

Bernal Diaz del Castillo, an author of veracity

and candour, narrates the events of this conquest, in which he says he took a part, circumstantially so different from the relation of Remesal, as to induce a belief, either that the latter had been misled by false information, or that three revolts took place in Chiapa, and the one described by Castillo was distinct from the two spoken of by Remesal. Castillo says, that being in the town of Guazacoalco with the captain, Luis Martin, and other officers, Martin departed for Mexico, to have an interview with Cortes, who ordered him to take 30 soldiers, an ecclesiastic, named Juan de Varillas, and all the inhabitants of Guazacoalco, and proceed immediately to restore tranquillity in the province of Chiapa, that was then in a state of open hostility. With this force he set forward, about the time of Lent in 1524 (but, adds Castillo, of the year I am not quite certain). After undergoing great fatigues they reached the village of Estapa, 4 leagues distant from the capital. In this place they were attacked by the Chapanecos, and a very obstinate battle was fought, in which Martin, with 13 soldiers, were wounded, and 2 soldiers killed. Castillo says, the Chapanecos were the most formidable warriors that he had seen in New Spain. On the following day they continued their march towards the city of Chiapa, "and we had not advanced a quarter of a league," says Castillo, "when we met with all the forces of Chiapa; the plains and hills were covered with them, all well armed and decorated with plumes; it was terrible when they joined with us foot to foot, and began to fight like furious lions." The battle lasted a long time, until the horse being formed into squares, and the

infantry into solid bodies, to avoid the danger of being broken, they attacked the Indians repeatedly, and finally succeeded in putting them to flight. After pursuing them a short distance, the Spaniards again encountered other formidable bodies of the enemy, who, in addition to their arms, were provided with long ropes, for the purpose of entangling the horses and throwing them down; and, in many places, they stretched nets to impede their movements. The combat was renewed with great fury, 2 soldiers were killed, and many wounded; but the Indians being again attacked by solid bodies as before, were entirely routed. After this victory, the Spaniards advanced to a village near the river, which, although deep and rapid, they contrived to pass, with the assistance of the Xaltepeque Indians, in spite of the obstinate resistance of those of Chiapa, who were strongly posted on the opposite bank, and continued their march directly to the city, which they found totally abandoned. Martin now sent to the caciques, and principal persons of the town, to offer them peace; allowing six leaders, who had been made prisoners, to accompany his messengers. After a short interval, some of the Chapaneos came to him bringing a present of gold; they endeavoured to excuse themselves for having commenced hostilities, and promised to return to their obedience. The Spanish commander then dispatched messengers to the neighbouring towns, inviting them to peace: these also sent deputations to offer their submission to the king of Spain, and shewed great satisfaction at being released from the dominion of the Chapaneos. The Spaniards found in the town

three prisons, formed of strong wooden gratings, full of prisoners, who had been taken by the enemy in their retreat: they were a mixture of Soconuscans, Teguantepeques, Zapotecas, and Quelenes, all of whom were set at liberty. The Indians of Xaltepeque and Istatlan, who were treated as slaves by the Chapanecos, because they had given assistance to the Spaniards, and provided canoes for them to pass the river, were liberated from the power of their tyrannical oppressors; and went afterward, with their wives, children, and property, to settle at a place on the bank of the river, about 10 leagues below Chiapa. In the cues, or places of worship, many idols were found, which Juan de Varillas caused to be burnt. As soon as the conquest of Chiapa, and such other towns as would not voluntarily accept of peace, was completed, measures were taken for establishing a town in the province, according to the directions of Cortes; but, on reflecting that there were only a few Spaniards, and, on the other hand, that the number of the Indians, who might not yet be perfectly satisfied under their new masters, was very great, Martin deemed it most prudent to return with all his force to Guazacoalco.

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## CHAP. X.

### *Of the Foundation of Ciudad Real.*

ABOUT the end of the year 1526, when intelligence of the second revolt in the province of Chiapa reached Mexico, the treasurer, Alonzo de Estrada, was made governor and captain-general of New Spain; and he immediately commissioned

Diego de Mazariegos to put an end to the tumults in Chiapa. This officer, accompanied by many persons of rank, arrived there; and experienced so much opposition from the inhabitants, that all his exertions to reduce them to obedience were ineffectual. They intrenched themselves in strong places on the mountain; which for some days they defended with extraordinary resolution and bravery: being at length exhausted by fatigue and want of provisions, and seeing their resistance hopeless, in their desperation, so many of them, with their wives and children, precipitated themselves from the highest part of the rock into the river and perished, that of the whole population, but little more than 2000 remained alive. Mazariegos permitted the survivors to descend from their fastness, and allowed them to settle on the banks of the river, where their village still retains the name of Chiapa de Indios.

About this period, Pedro Portocarrero was captain-general of the province of Guatemala, in the absence of Pedro de Alvarado, and being informed of the disturbances in Chiapa, conceived it to be his duty, as being more immediate to that district than any other governor, to repair thither, and endeavour to restore tranquillity: he therefore put himself at the head of a considerable force, and advanced (not being sent thither, as Remesal says, by Pedro de Alvarado; for that officer had already departed on the 26th of August for Spain). Mazariegos, however, having arrived before him, and pacified the Indians, easily persuaded Portocarrero to return; but offered to such soldiers of the latter as chose to remain, to divide the lands between them and his own soldiers, in equal pro-



portions, as there were sufficient for the whole: induced by these promises, many stayed with him.

Mazariegos returned with his troops to the town of Chiapa; on the 1st of March, 1528, he marched from it again, and pitched his camp on the plain, about a league to the eastward, where, by the assistance of the Indians, huts were constructed with branches of trees, &c. for their quarters: three days afterward, the commander assembled the principal officers of his little army, and explained to them, that his object in forming this encampment, was the preservation of what had already been gained by so much labour and fatigue: that he intended this only as a temporary situation, until another, which would afford greater advantages, could be found; and as captain-general of the province, he designed to give the name of Villa Real to the new town, in honour of his native place, Ciudad Real, in Spain. He then appointed Luis de Luna, and Pedro de Horozco, to the office of alcaldes; Pedro de Estrada, Francisco Gil, Francisco de Lintorne, Alonzo de Aguilar, Francisco de Chaves, and Bernardino de Coria, to that of regidores; Christoval de Morales, major-domo; Juan de Porras, procurator; and Antonio de la Torre, alguacil mayor. On the 6th of March, in a council composed of the foregoing members, among many other things, it was determined to issue a proclamation, that persons who wished to become freemen of the intended town, might enter their names in the council-book, which should entitle them to enjoy all the liberties and franchises peculiar to freemen. In another, held on the 14th of March, the commander, the alcaldes, and regidores, entered their names as freemen, and

bound themselves, by an engagement, to reside in the town: the alguacil mayor, the major-domo, and others, to the number of 40, immediately afterward did the same.

The formalities of founding the new town being thus concluded, the next requisite steps were to give it a material existence. On the 31st of March, 1528, the army being drawn up on a large plain, called by the Indians Gueizacatlán, the spot where the present Ciudad Real stands, the governor's lieutenant, the alcaldes, and regidors, represented to the assembly, that as the place where the town had been provisionally established was not, from its hot and unhealthy climate and marshy situation, well calculated to ensure either permanence or increase, it became necessary to remove to another, where the requisite local good qualities could be found; and that after careful examination of the surrounding country, the plain of Gueizacatlán presented all the advantages that could be desired; the climate was temperate and healthy, the soil dry and fertile, with a river, and springs of excellent water, meadows, and fine pasture lands for grazing cattle, and mountains covered with wood. On this spot, therefore, they determined to found Villa Real de Chiapa; the great square, the streets, the church, town-house, and several residences for the citizens, were then marked out; the pillory was ordered to be erected in the square, and a gallows on the summit of a hill: thus with all judicial etiquette the town was founded. On the following days, lands were distributed to the inhabitants. On the 22nd of August, they began to assign lots of ground to the army, in proportions of 600 feet in length by 300

in breadth, to each horseman, and half that quantity to the foot soldiers.

In the year 1529, the royal audiencia of Mexico sent Don Juan Enriquez de Guzman to fill the office of alcalde mayor, with power to inquire into the administration of Mazariegos: this functionary excited great dissatisfaction among the inhabitants, by taking from the conquerors the rewards that had been bestowed on them, and conferring the same upon those whom he had brought with him from Mexico; he even deprived Mazariegos himself of the village of Chiapa: the latter immediately quitted the province, and proceeded to Mexico. So great was the ill-will of Guzman towards Mazariegos, that to display his enmity to him, he attended a council on the 21st July, 1529, and persuaded the members to change, by a public act, the name of the town from Villa Real to that of Villa Viciosa; the latter, however, was only used 2 years: for, in 1531, at a council which sat on the 11th of September, the place was spoken of as the town of St. Christoval de los Llanos. At what precise time, or from what cause, this name was adopted, is now unknown, because several leaves of the book, containing the minutes of council at this period, have been lost or destroyed. By an edict, dated 7th July, 1536, the Emperor Charles the Fifth ordered the name to be changed to Ciudad Real, and granted to it all the honours and privileges of a city.

The inhabitants of this city carry the royal standard in grand procession on the day of St. Christopher, its patron; how this ceremony originated, is not now known. Many of the old council records of the city shew that the original found-

ers displayed much affected, if but little real piety, with their bravery and fierceness; on the 31st of May, 1532, there is an order for the payment of tithes; another of 30th of June, 1528, commands notice to be given to the curate of the city to celebrate mass every day, and in default of so doing, his appointed salary would be stopped. On the 1st of June, 1537, a series of ordinances was promulgated; one of which prohibited the employment of Indians in any kind of labour on Sundays, and principal holidays, under a penalty of three dollars; another inflicted a fine of ten dollars upon every citizen who should absent himself during the celebration of Easter; another imposed a fine of three dollars upon every Spaniard found out of church after the gospel had been read at mass. The records furnish many regulations for promoting the cleanliness and good government of the town, that are very well worthy of being imitated in modern times; on the 26th of May, 1528, it was ordered that any person driving mares, colts, or hogs, through the streets, should forfeit a gold dollar, towards the expense of building the church, or the animals to be confiscated; on the 30th of June, every person was forbidden from throwing any kind of filth into the streets, under penalty of a gold dollar; on the 22d of August, all persons were authorized to kill any pigs they might discover in the maize-fields belonging to the Indians. A very useful order was issued on the 4th of January, 1539, for the instruction of Indians; every person who held a public employment was obliged to have the male children of the Indian chiefs, residing within his jurisdiction, brought to his house for the purpose

of being initiated in the doctrines of the Christian religion. Many other orders, equally judicious and beneficial, might be cited.

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## CHAP. XI.

### *The District of Soconusco.*

THE first region of this kingdom, into which Pedro de Alvarado penetrated, and the first Indian villages that were reduced by him to the Spanish dominion, were those of Soconusco. This district, which in the present day is so much neglected, was, in former times, one of the most populous and opulent of the kingdom; the cocoa produced in it is still considered superior to that of any other place in the world, and is preferred for the consumption of the royal household. The ancient capital was the large town of Soconusco (from which the province took its name), situated between the villages of St. Domingo de Escuintla and Acacozagua. Besides the Indian population, it was the residence of about 200 Spaniards; but upwards of two centuries have now elapsed since this extensive town fell to decay, and was entirely abandoned: the same fate has attended many other villages of the district. Previous to the province of Soconusco being annexed to the intendancy of Ciudad Real, it was distinguished as a government, a title given to the largest provinces only, and which sufficiently shews the estimation in which it was held.

Like the rest of the kingdom, Soconusco was under the jurisdiction of the royal audiencia of Mexico, and even after the establishment of that

of the confines of Guatemala and Nicaragua, it remained in the Mexican district until 1553, when by an edict, dated 20th of January, it was annexed to the royal chancery of Guatemala. When this court was transferred to the city of Panama, Soconusco reverted to the audiencia of Mexico; but another edict on the 25th of January, 1569, restored it to Guatemala. It is most probable, that, in the spiritual concerns of the province, it was at first, as well as Ciudad Real, within the diocess of Tlascala, but as soon as the bishoprick of Guatemala was created, it was transferred to that diocess: Remesal mentions (lib. 6, cap. 13,) having seen there chalices and other utensils of silver, bearing the arms of Marroquin, bishop of Guatemala. On the petition of Pedro de la Peña, bishop of Verapaz, the supreme council of the Indies was induced to place the districts of the Sierra de Sacapulas, Saloma, Sacatepeques, and Soconusco, within his diocess; but Philip the Second, on the representation of the procurator of the city of Guatemala, rescinded the determination of the council, and ordered the same districts to be restored to the bishoprick of Guatemala: this took place about the year 1564. The bishop of Chiapa, Pedro de Feria, having explained, in a very satisfactory manner, that the province would derive considerable advantages from being united to his jurisdiction, the transfer was ordered in 1592, when Andres de Ubilla was consecrated bishop of Ciudad Real: this edict arrived at Guatemala in 1596, and from that period Soconusco has belonged to the diocess of Chiapa.

In 1700, the Licentiate Francisco de la Madriz, a fugitive from New Spain, came into the pro-

vince, and speedily excited the inhabitants to revolt. Gabriel Sanchez de Berrospe, then governor of Guatemala, sent the oidor, Pedro de Eguaras Fernandez de Yxas, to appease the tumult, and use every exertion to seize La Madriz: for this purpose, the oidor was appointed the captain-general's lieutenant, and had a competent number of troops, well provided with military stores, placed under his command. This force was at first repulsed by the rebels; but in a subsequent attack Madriz, and his accomplices were compelled to seek safety by flight, and the peace of the province was restored. In this expedition, the principal officers of the army were Juan Antonio Dighero, Juan Ignacio de Uria, and the adjutant-general Pedro de Iturbide y Azcona.

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## CHAP. XII.

### *Reconquest of the Province of Tzendales.*

THIS event has already been briefly alluded to in a former chapter; but on reflecting that it is a portion of the history requiring a little more extension, we shall endeavour to give a more circumstantial narrative of it, without entering too minutely into particulars.

In the year 1712, the Indians of the 32 villages in the province of Tzendales having conceived a violent dislike to the Spaniards, determined to expel them from the territory; for this purpose they assembled at the village of *Cancuc*, with a resolution to destroy every individual who did not belong to their nation. Nicholas Colindres, Marcos de Lambarú, Simon de Lara, and Juan

Torres, all belonging to the order of Dominicans, besides many other ecclesiastics, were put to cruel deaths: they abandoned the tenets of Christianity, and resumed all their ancient Pagan rites. The greatest animosity of these exasperated Indians, was directed against the inhabitants of Ciudad Real; animated by the desire of vengeance, they advanced within 6 leagues of it, and encamped at the village of *Giustan*. The inhabitants being without sufficient force to resist an infuriated body of 15,000 savages, with much probability of success, determined however to make the best dispositions in their power for an obstinate defence,—courage and superstition are not incompatible with each other; they therefore addressed solemn prayers to their saints for assistance, and fighting bravely, were able, though their number was small, to repel the attacks of the enemy until the captain-general arrived with a body of troops, to rescue them from the impending danger; by this reinforcement the Indians were attacked, a decisive victory obtained over them, and soon afterward peace was completely restored. This success being achieved with very trifling loss, was gratefully attributed to the miraculous interposition of the divine hierarchy; but the captain-general, Don Torribio Cosio, transmitted an account of his operations to the king of Spain, in which he assigned more probable causes of the fortunate result: the affair was considered of so much importance, that the king on the 9th of December, 1713, returned his thanks for the zeal that had been shewn in suppressing this dangerous tumult, accompanied by marks of his royal favour to Don Juan Alvarez de Toledo, bishop



of Chiapa, to the oidor Don Diego Baños, to the auditor of the war department, and to other persons whose exertions had given success to the expedition. In another communication addressed to the captain-general, on the 24th of April, 1714, containing his majesty's approbation of what had been so ably executed, he was pleased to add, "and in token of my satisfaction with your exertions, I think it right to confer upon you the honour of a title of Castile for yourself and your family." The governor was farther charged to provide those, who had contributed by their efforts to the victory on this important day, with public employments as speedily as possible. Honours and emoluments were not yet exhausted; for by another order of February 24, 1715, the king commanded that as the first victory, by which the Spanish arms opened the way to a complete reduction of the revolted provinces, was obtained on the 21st of November, the day of the presentation of the Holy Virgin, the same was to be annually observed in the cathedrals of Guatemala and Ciudad Real, as a high festival and solemn thanksgiving; the expenses of which were to be defrayed out of the royal revenues: in consequence of this mark of peculiar favour, the festival has been ever since celebrated with all possible splendour.

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### CHAP. XIII.

*Of the first Establishment, and Progress of the Pipil Indians on the Coast of the Pacific Ocean.*

AUTZOL, the 8th king of Mexico, having been repulsed in his attempt to subdue the powerful

nations of the Quichés, Kachiquels, Mames, Tzendals, Quelenes, and Sapotecas, by force, endeavoured to accomplish his object by stratagem : the commencement of his plan was to send a great number of Indians, under the direction of a chief and four subordinate officers, who were directed to introduce themselves by degrees into the country, under the disguise of merchants, and settle where they could along the coast of the Pacific Ocean. By this contrivance he expected to have a strong party ready to assist him, whenever he found it convenient to make an irruption into the country : his death, however, put an end to his designs, almost at their very beginning. The Indians, who had thus obtained a footing, were Mexicans of the very lowest cast, speaking a corrupt dialect of the Mexican, with a childish pronunciation : this circumstance gave rise to their name of Pipiles, a word, in the Mexican language, signifying children. In a short time these Pipiles multiplied immensely, and spread over the provinces of Zonzonate, St. Salvador, and St. Miguel ; a fact proved by the great number of villages in these districts, to which the Pipil language is vernacular.

From the vast increase of the Pipil population, the Quichés and Kachiquels began to fear they would soon become formidable enough to assume the sovereignty of the territory, they inhabited, and therefore sought every opportunity of oppressing them. The Pipiles on the other hand, were not less determined to preserve their newly acquired possessions, and maintain the credit of their arms ; accordingly they resolved, (but as the Pipil manuscript, fol. 2, says, not without secret

advice) to establish a military force in the same manner as had been prescribed by Autzol. It happened, however, that the chiefs of these troops, who held the supreme authority of the nation, exerted it tyrannically over the people, by exacting excessive tributes, and practising enormous extortions. These were rendered still more galling by the conduct of the principal cacique Cuau-michin, who attempted to introduce the practice of human sacrifices, according to the rites of the Mexican idolatry, and as an unequivocal proof of his intention, seized some men, who were held in high estimation by the whole community, for his devoted victims. Exasperated by an act so atrocious, the people suddenly attacked the residence of Cuau-michin, and in their fury beat him to death with clubs and stones. After this mark of resentment, they chose as their chief cacique, Tutecotzimit, a man of a mild, peaceable disposition, possessing much experience and skill in the arts of government; of their own authority, also, they deposed all the other chiefs, and reduced them to the class of alahuaes, or heads of *calpuls*.

Tutecotzimit thus raised to the throne, and finding himself highly respected by his subjects, conceived the ambitious design of perpetuating the sovereignty in his own family; in furtherance of this object he created a council of 8 members, whom he selected from the nobles, admitting no one who was not either allied, or well affected to him. These counsellors were invested with certain jurisdictions over the people, and he prescribed long robes of particular colours to be worn, to distinguish them from the caciques and other chief officers, the use of which was inter-

dicted to every other rank. He appointed a great number of subaltern functionaries, all taken from the class of the nobility, to carry into effect the orders of the senate. The first act of this supreme council, was to relieve the people from a great portion of their tributes and contributions; by which means Tutecotzimit became popular, and much respected by his subjects: his ambition was now gratified without opposition, as the sovereignty was solemnly declared to be vested in him, his sons, and descendants, according to regulations to be thereafter established.

This act accomplished, the next object was to prepare laws for the good government of the people; the first deliberation was on the subject of defence, and Pilguanzimit, the eldest son of Tutecotzimit, was appointed generalissimo, with 4 ministers of war as his council, to assist with their advice and experience in all military arrangements. The succession to the throne came next under consideration, when it was resolved, that on the demise of the prince, his eldest son should ascend the throne; but, in the event of the latter not having attained a sufficient age for assuming the direction of public affairs, the brother, or nearest relative of the deceased sovereign, on the election of the senate, should be raised to the supreme dignity. As soon as the young prince should arrive at the necessary age, the council were to inquire into his capacity for governing the state, and promoting the good of his subjects: if he did not possess the requisite talents for so arduous a charge, the right of succession was to devolve to the second son; but, in default of this branch, the council were to elect the next nearest

relative, provided he was adorned with the virtues requisite for such a station, had distinguished himself in war, and other employments, by valour and application to the affairs of the state. Females were excluded from the succession, it being deemed incompatible with good policy, that a stranger should obtain supreme authority by marriage; but this exclusion did not extend to the inheritance of property, as lands, houses, slaves, &c. It was also provided, by a law, that to all employments, either civil or military, none but nobles could be preferred; and these were to rise through the gradations of inferior offices to the superior dignities. A code of penal laws was also established. Robbers were punished by perpetual banishment; murderers were thrown from the top of a high rock; and to crimes of less magnitude, punishments, conformable at once to reason and public justice, were assigned. These are evidences sufficient to shew the policy and prudence of a race of men, whose posterity, in their present neglected and degenerate state, it is the custom to call hebetes, incapable of instruction, and barbarous.

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#### CHAP. XIV.

##### *The Conquest of the Provinces on the Coast of the Pacific.*

PEDRO DE ALVARADO penetrated into the kingdom of Guatemala by the province of Soconusco, where he had many obstacles to overcome, and experienced great resistance from the Indians of Tonalá, and other villages of that district; hav-

ing subdued these, and conquered the whole province, he advanced into Sapotitlan, now Suchiltepeques, which he soon overran, and compelled the natives to promise obedience to the king of Spain. His next route was to Quezaltenango, Utatlan, and ultimately to Guatemala, where he was amicably received; being well treated by the Kachiquels, he founded the capital of the kingdom. In this station he remained some time to refresh his army, which, after so many severe battles and unexampled fatigues, was much in need of repose.

While he sojourned here, emissaries from several caciques of the Pipil nation came to offer their submission as vassals to the Spanish monarch; at the same time they informed him, that the people of Escuintepeque, or Escuintla, who were malicious and ill-intentioned to all the surrounding tribes, would not suffer those who were friends to the Christians to pass through their territories. Alvarado required no other incitement than this to attack them. He set out immediately on this expedition, attended by some Spanish troops, and a large body of Kachiquels: his advance was laborious in the extreme; for as there was no intercourse between the natives of Guatemala and the Pipiles, roads were unknown; and the difficulties experienced in clearing his way were so great, that on one day he was unable to proceed more than 2 leagues: but although the impediments were numerous, and his progress so painful, courage and constancy so far prevailed, that on the third night he succeeded in pitching his camp near the large village of Escuintepeque, without being discovered by the inha-

bitants. This night was dark, with much rain; and while the Escuintecos, ignorant of the approach of danger, were enjoying profound repose, they were aroused by the call to arms from three different quarters: dismayed by these unexpected attacks, many of them fled to the mountains, but the principal persons, and the heads of calpuls, retreated to some strong houses, which they barricadoed, and there defended themselves bravely for a long time, wounding several of the Spaniards, and killing many of the auxiliary Indians. Alvarado, perceiving there was no appearance of surrender, after five hours of obstinate fighting, set fire to the village in several places, but this did not produce the desired submission; he then sent a message to the principal cacique, declaring, that unless they immediately yielded to the authority of the king of Spain, he would cut up and destroy their plantations of cocoa, and fields of maize: intimidated by this menace, they surrendered and swore obedience. Alvarado remained several days at Escuintla, and prevailed upon the principal Indians to recall to their homes those who were dispersed and wandering in the mountains, and to repair the injuries occasioned by the fire. During this period, several of the other villages of the district, which was then much more populous and flourishing than it now is, sent deputies to offer submission.

Eight days were spent in these operations; after which Alvarado left Escuintepeque with all his force, now consisting of 250 Spanish infantry, 100 cavalry, and 6000 Indians of Guatemala, Tlascalteca, Mexico, and Cholteca, and continued his victorious progress. The River Micha-

toyat was the first impediment in his march, but this, although with great difficulty, was surmounted, by constructing a temporary bridge. Having crossed the river, a large body of Indians of Atiquipaque advanced to oppose him, and an obstinate engagement began, in which one of the enemy's leaders wounded Alvarado's horse with a lance; the general being dismounted, attacked the Indian on foot, and killed him; victory remained a long time doubtful, but was finally decided in favour of the Spaniards. On the following day they entered the village of Atiquipaque, which they found entirely deserted: they had not been long there, before they were again attacked in it by another fresh body of Indians, who sustained a fierce and protracted conflict: the Spaniards fighting at disadvantage while cooped up in the village, found it necessary to make a sortie in order to gain the open ground; they were followed by the Indians, who, by this hasty movement, were thrown into confusion; the Spaniards seized the favourable chance which this disorder offered, and by a well-directed charge secured the fortune of the day. The enemy fled in all directions, and Alvarado pursued his march to attack Taxisco, a place equally as populous and important as the preceding one: to retard his progress, the enemy had cut many deep trenches in the way he had to pass, and artfully covered them over; these, at first, occasioned some loss, and forced him to proceed with great caution: they also formed several ambuscades, and as the troops passed, they attacked and killed many of the auxiliary Indians, who marched in the rear. To guard against similar assaults, Alvarado di-



vided the cavalry, and stationed a part of it in the rear to protect and encourage his allies. As soon as the advanced division of horse arrived near Taxisco, the whole army halted, and was almost immediately attacked in its position by three strong corps of the enemy; one descending from the heights of Nextiquipaque, another sallied from the village of Taxisco, and the third came from Guazacapán. In this unexpected crisis, it required all the bravery of the Spanish soldiers, and all the skill of their indefatigable commander, to resist the impetuosity of such a multitude of exasperated and warlike enemies. Courage and discipline however prevailed: the division from Guazacapán quickly deserted the field; that which had descended from the mountains was broken and put to flight; that from Taxisco, being abandoned, submitted, and the town remained in possession of the Spaniards.

Alvarado lost not a moment in proceeding against Guazacapán, that the inhabitants might not have time to prepare for its defence; but this expectation was disappointed, for being the chief place of the district, all its dependants and allies from Nextiquipaque, Chiquimulilla, Guaimanga, and Guanagazapa, had been already called to its assistance; and it was thus well provided with the means of opposing a vigorous resistance; but this immense multitude could not withstand the steady resolution of the assailants, and was completely routed after a smart contest. Guazacapán was deserted by its inhabitants, and during 8 days that the Spaniards remained in it, they were unable to prevail upon the natives to return and accept their friendship; the advantages

gained in these hard-fought battles, were therefore of little use, and this district remained unsubdued until 1526, when the Indians, dispirited by the many and severe losses they had sustained, submitted to Pedro Portocarrero, the ordinary alcalde of Guatemala, whom Alvarado, on his return to Europe, had left as his lieutenant-governor. A singular custom of the Indians of Guazacapán, in fighting with little bells in their hands, may be mentioned here, but all inquiries were useless to discover the reason of this extraordinary practice.

The army continued its march towards Pazaco; the reduction of which place was attended with considerable difficulty, on account of its situation, and the powerful support it received from the neighbouring towns of Sinacantan, Nancinta, Tecuaco, and others more distant; but more particularly from the large and deep river de Esclavos, which intercepted the march. Dangers and difficulties served only to increase the ardour of the Spaniards, and they resolutely proceeded. The Indians had recourse to all the stratagems they could devise to impede their advance; among other contrivances, they placed great numbers of what would now be called a species of caltrops in the way by which the troops were to pass; and the feet both of men and horses were grievously wounded by them: the injury did not stop here; for many of these points being poisoned, occasioned, in two or three days, the death of those who were wounded by them, with all the agonies of an insatiable thirst.

On discovering this annoyance, the Spaniards left the route they were then pursuing; and making

a detour, reached the Rio de Esclavos in another direction ; they passed it, but whether by fording, or by constructing a bridge, is not now known. This difficulty surmounted, they marched without farther obstacles to the vicinity of Pazaco, where the enemy was posted in great force, and defended the approach to the place with such heavy discharges of arrows, lances, and stones, as almost made the troops despair of conquest. A desperate battle followed, and both sides fought a long time with unyielding gallantry. At length the Indians, finding they could make no impression upon the ardour and discipline of their antagonists, and having exhausted all their military skill without reaping any advantages, turned their backs, and fled in despair to the mountains. But this victory did not entirely decide the conquest of the district : for although some of the towns submitted to the Europeans, others, in strong force, still retained their native governments and liberty. Among those that sought for peace, was the large town of Texutla, four leagues from Guazacapán, which was taken possession of, and afterward served the conquerors as a place of arms. Before the conquest, this was a place of great importance, and the government of it was intrusted to three independent chiefs ; but after that event it soon lost its ancient consequence, gradually declined, and about the middle of the 17th century, ceased to be the habitation of men.

The historian Francisco de Fuentes asserts, that in this campaign Alvarado traversed no less than 400 leagues of country : such a circumstance leads to a belief, that in this single expedition, he overran the provinces of Zonzonate, Cuscatlán,

now St. Salvador, and Chaparrastique, or St. Miquel. But as that author wrote the account of these provinces in the third part of his work (which part was unfortunately lost a few years after his death), there do not remain sufficient materials for giving a circumstantial detail of the events of this extraordinary expedition: the only information at all connected with it, is to be found in the records of the cabildo of the city of Guatemala; from which it appears, that on the 8th of January, 1525, Alvarado had returned thither, as he was present at a council held on that day. It must indeed remain as a striking proof of extraordinary perseverance and courage, both in himself and his followers, that in so short a space of time, he was enabled to subjugate so vast an extent of territory, defended as it was by such multitudes of warlike natives; for at that period, the population exceeded in numerical strength its present amount, which would be insignificant in the comparison.

It has been already remarked, that the Spaniards were forced to leave some of the native tribes unsubdued. One of these, that occupied the village of Jumais, being of a turbulent disposition, and always occasioning much trouble to their native governors, now found abundant occupation for the Spanish arms. At one time they confederated with the people of Jalpatagua, and at others with those of Petapa, and the neighbouring places, by which they employed the troops in frequent and fatiguing expeditions. A military council was therefore called, to determine upon the best means of depriving the people of Jumais of the power of future aggression, as the only remedy to prevent frequent losses. The result of

this deliberation was, to equip a force of 80 Spanish infantry, 30 cavalry, and 1000 auxiliary Indians, the command of which was intrusted to Juan Perez Dardon.

These troops marched from Guatemala, and arriving at the Rio de Esclavos, found both banks of it defended by the Indians of the towns of Sinacantan and Esclavos. In this posture of affairs, it did not appear to the commander a prudent measure to attempt crossing the river, and have to contend against the violence of the current, and the force of the enemy at the same time; he therefore quitted his position, and directed his course towards Guatemala, as if in retreat, but doubling in the rear of some mountains, again advanced towards the river, and reaching it at a place considerably above the enemy's post, where it was quite unguarded; he hastily constructed a bridge, by which he crossed without accident. On his march to the valley of Jumais, he was attacked by a strong body of Indians, who, after fighting some time, retreated to a hill, followed by the Spaniards: this retrograde movement answered their expectations; the Spaniards, eagerly pursuing, were drawn into an ambush prepared for them—as soon as they began to ascend the hill, they were unexpectedly assailed by a shower of stones and other missiles, from which they received much injury; these discharges were repeated in quick succession, until the Indians had exhausted all their ammunition: the Spaniards then advanced, soon compelled them to abandon the post, and established themselves upon the eminence.

Tonaltet, cacique of Jumais, seeing the Spaniards in possession of this hill, sent messengers to Dar-

don, offering to submit, and requesting the commander to pay him a visit at his village ; but the latter discovering the cacique was meditating an act of treachery, ordered the messengers to tell him that his duplicity was plainly perceived. As his stratagem had been disconcerted, Tonaltet threw off the mask, and advanced with a numerous body of Indians belonging to the neighbouring villages, and those in alliance with him, whom he had assembled for the defence of his capital, to give the Spaniards battle, confiding in his numbers for undoubted success ; his expectations were disappointed, he was defeated, and compelled to fly, leaving on the field a great many men, both killed and wounded. The Spanish force took possession of the village, which the enemy had totally deserted : some prisoners were liberated, and sent in search of the fugitives, with offers of pardon and peace, but the messengers being dismissed with a peremptory refusal of both, the village was set on fire ; parties were sent in pursuit of the Indians, wandering in disorder from place to place, by which many prisoners were brought in, and among them several caciques : it was determined to punish the obstinacy of these persons, by branding them as slaves, in order to deter others from similar resistance : this being the first instance of treating any of the natives in this manner, the place where they resided was called Pueblo de los Esclavos (the village of slaves).

## CHAP. XV.

*Of some remarkable Objects in the Province of Escuintla.*

THE province of Escuintla presents many things worthy of notice: some of them are natural curiosities, as La Peña de Mirandilla (the rock of Mirandilla), and the bar of Istapa; others are to be found in the animal and vegetable kingdoms, and the bridge over the river de Esclavos may be ranked as an artificial curiosity.

La Peña de Mirandilla is a huge promontory of live rock, so lofty as to be seen at many leagues distance. The summit of it is, in shape, a most correct resemblance of a large trunk, or chest; and what appears to be the lid, is perforated from side to side so exactly as to admit of the light passing through it: these openings have undoubtedly been made by lightning; as, either from the great elevation of this vast pile, or from the metallic attraction of its mass, in which many veins of tin are apparent, the electric fluid is invariably observed to strike against its surface, in the frequent thunder-storms that take place in this part.

La Barra de Istapa (or the bar of Istapa) has been memorable ever since the time of Alvarado's government. In this place he equipped his armaments, in the years 1534 and 1539; building, in the first mentioned year, 5 ships, and in the latter, 13. The place is highly deserving of notice in a commercial point of view, as it affords every convenience and advantage for carrying on an extensive traffic in the Pacific. Its con-

tiguity to the city of Guatemala, would enable speculators to obtain all the productions of the country at a moderate rate, which could be conveyed by land-carriages to the place of embarkation at a trifling expense, on a road that was opened and levelled in 1539, by the Regidor Antonio de Salazar, for the purpose of transporting, upon carriages, some of Alvarado's small vessels; as appears by an official document in the cabildo, dated 31st of January of that year. There is excellent anchorage, well sheltered on every point: there are neither reefs nor shallows, and the entrance perfectly safe and easy. A redoubt, with 4 or 6 pieces of cannon, would afford protection to the shipping; and, for the construction of such a defence, there are many eligible points. With respect to ship-building, the advantages are of still greater importance; as wood of the best quality is found in the vicinity, in quantities inexhaustible: for the fertility of the land is so great, and its quality so peculiarly adapted to the growth of timber, that, after a tree is felled, the root will send out 5 or 6 shoots that, in 4 years, become trees of considerable girth and height. The cedars are of immense size; some of them so large as to exceed 7 fathoms in circumference. The wood called Palo de Maria (excellent for masts), is in very great abundance. Cordage is still more plentiful; for, on every part of this coast, the pita grows luxuriantly and profusely: it is much superior, for the manufacture of cables and other ropes, to the esparto (*genista hispanica* of Ray). Pitch and tar are both good and cheap in the valley of Jumais, only a short distance from the port. Freights of cocoa, and



other articles of agricultural produce, planks of cedar, and caoba, or red wood, so much esteemed in other countries for cabinet work, may be procured here to almost any extent. Notwithstanding all the inducements and facilities for carrying on an important traffic, which this place offers, but little success has hitherto attended the various experiments which have been tried; and it is found in the records of the cabildo, that attempts were made to take advantage of these benefits as early as 1590, 1591, and 1596.

The bridge over the Rio de los Esclavos is the best and handsomest in the kingdom; it has been already described in the geographical account of the river, but the history of it will not be misplaced here. As the river is of great depth, it often happened that, in the rainy seasons, it was so much swelled as to cut off the communication between the capital and the eastern provinces, to the serious injury of both. To avoid these inconveniencies, the procurator syndic, Balthasar de Orena, presented a petition, in the year 1579, for permission to build a bridge over it; particularly representing that many lives were annually lost, by inconsiderate persons attempting to pass during the floods. This request remained unattended to until 1591, when it was renewed by the syndic Gabriel Mexia; and, on the 16th of January, Pedro de Solorzano was commissioned to survey the river. This service being performed, and a report presented, a council was held on the 8th November following, in which it was resolved to carry the work into effect, and to defray the expense of it by laying an impost upon wine. The cities of St. Salvador, St. Miguel, and the town

of Zonzonate, were ordered, by the governor, to contribute their quotas towards the building, as they were, in fact, more interested in the completion of the undertaking than the capital itself. This important work was begun on the 17th of February, 1592, by the architects Francisco Tirado and Diego Felipe, acting under the orders of Rodrigo de Fuentes y Guzman, who was that year ordinary alcalde. Such was the activity with which the operations were carried on, that the bridge was nearly completed during the year. It was very substantially constructed of hewn stone; yet the strength of the current, and the overwhelming weight of the floods, in a few years, so much injured some of the arches, that the passage became dangerous, and, in a short time afterward, impracticable. In 1626, Diego de Acuña, president of the royal audiencia, ordered it to be repaired and strengthened. This was done in a manner so ineffectual, as to require a repetition in less than 10 years. In 1636, the marquis of Lorenzana, the governor, on the 26th of January, gave to Francisco de Fuentes y Guzman, full power to repair the damages which the bridge had suffered; with this commission, the alcalde consulted the architect, and they determined to construct a bastion in the middle of the river, which, by its angular point, would turn the current more directly through the arches, and prevent the large trunks of trees, often brought down by the stream, from lodging against the piers, and doing them injury; as, by striking first against the bastion, they would be precipitated endways through the bridge. The whole expense of this repair was defrayed by the city of Guate-

mala. Notwithstanding the great altitude of the bridge, the increase of the water is so enormous, during some of the floods, as to pass over the bulwarks; this occurred in 1762, after a continued rain, on the night of October the 8th; when the rise of the river was so great that it covered the bridge, carried away the balustrades, and did other serious damage to it.

Among the animals, several are worthy of notice, either for their size or peculiar properties: such as the danta, the alligator, or cayman; of birds, the guacamayo, the lory, and several others; full descriptions of which may be seen in Alcedo's Dictionary, at the end of the fifth volume. The warrior ants (*hormigas guerreras*), and the *tepulcuat*, a species of snake, have been omitted by that author. The former are about double the size of the common ants, and always move by large bodies, in regular array, like an army. They direct their march towards the habitations, and wherever they enter a house they spread all over and clear it so effectually as not to leave a single worm, reptile, or vermin of any sort, behind them when they depart. To the larger creatures, such as snakes, scorpions, toads, rats, &c. they are formidable from their numbers; in attacking these animals, they adhere so closely to their bodies, that they soon kill them, and devour them to the bones. When they have cleansed one house, they quit it and proceed to another. If any injury be done to them when in the house, they revenge it by biting or stinging the assailant, and immediately retreat, leaving the vermin untouched.

The snake called by the Indians *tepulcuat*, has 2 heads, 1 at each extremity; it can ad-

vance with facility in either direction, without turning; it is of a silvery colour, and varies in size according to age; it voids the excrement, and engenders at the middle of the body: it is not known either to bite or sting, but its mode of annoyance is extremely offensive; for on perceiving a person in the act of relieving nature, it will, with extraordinary quickness, introduce itself into the intestines; for this purpose it extends itself incredibly, and from about 4 inches in circumference it diminishes in volume to the size of a common quill. The remedy for expelling it, is for the patient to seat himself over a vessel containing warm milk, the smell of which attracts the animal, and it withdraws of its own accord.—(Fuentes, vol. 2, book 2, chap. 6.)

A description of the vegetable productions of these provinces, that merit particular notice, either for medicinal virtues, or other benefits they offer to the human race, would extend this chapter beyond reasonable limits: the cocoa of Soconusco stands unrivalled; after which, that of Suchiltepeques and Escuintla, is the most esteemed; this article is not only used for the manufacture of chocolate, the consumption of which is as general throughout this country, as it has become common all over Europe, but is also valuable for affording what is called the butter of cocoa, an excellent remedy for several complaints, whether taken internally, or externally applied. The wood called Palo de Maria, yields a sap that is a valuable medicine for healing wounds, dissolving tumours, and curing many disorders. The cinnamon wood, so named from the strong resemblance of its perfume to the cinnamon of Ceylon,

but differing from it much in taste, which is bitter; it is stomachic, and possesses many medicinal virtues; among them may be mentioned its efficacy in quartan agues: it is also called *Cascarilla de Loxa*. The *Ule* tree, from the bark of which paper may be made: Fuentes relates that, in his time, there were preserved in the archives of the *cabildo*, several memorials written upon this material. If the trunk of the *Ule* be pierced, a liquor exudes copiously, which, being boiled, becomes an excellent preservative of leather from being penetrated by water: if boots, for example, be brushed over with it, a person may pass through a river, or marsh, without his feet being wetted. Tamarinds, cassia, long pepper, the root called *suchilpactli*, *scorzonera*, ginger, *orejuela* (a plant, the flowers of which are used to flavour and perfume chocolate), and numerous other articles of great value and utility, might be enumerated.

The species of fruits are numerous, delicate, and wholesome, among which the plantain deserves particular notice, it is here called *gordo*, but in other places *banana*, to distinguish it from the other kinds of plantain; this fruit is preferred for its medicinal qualities by the natives to many others that are more known, and rank higher in general estimation, such as the *anana* or pine-apple; for delicacy of flavour it is superior to the pine, the *guanabana*, and the *chicosapote* or medlar; for beauty of colour to the scarlet sapote; being perhaps more extensively useful than any other fruit, it forms a principal article in the traffic of the province. A description of it may be found in Alcedo's "Vocabulary of the Provincial Words of America;" but some of its various uses may

be mentioned here : in the first place it furnishes a substantial food, each fruit yielding a large quantity of nutritive matter, without skin, stone, or other inedible part; poor people eat it both in a ripe and an immature state; but others only in a mature state, as it then has a most agreeable flavour; dried in the sun it has an exquisite taste, and is greatly superior to the dried figs brought from Europe; it is also eaten boiled, roasted, and fried with sugar; and it furnishes the chief materials for several kinds of excellent and savoury stews; finally it supplies the place of maize. Fuentes (vol. 2, book 1, chap. 11,) says, that the plantains dried in an oven, then peeled and pounded to a paste, pressed into a vessel and kept for about a fortnight, may afterward be dissolved in water and strained; this liquor will make a sort of wine, not to be distinguished from that which is called Ojo de Gallo. The facility of cultivating so valuable a fruit, and the great abundance of its produce, occasion the real worth of it to be but ill appreciated, and its extensive utility to be much neglected.

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## CHAP. XVI.

### *The Foundation of the City of St. Salvador.*

THE city of St. Salvador is situated in the ancient province of Cuscatlan, which there is reason to believe was conquered by Pedro de Alvarado, about the end of the year 1524, or the beginning of 1525; in his expedition, during the first mentioned year, he traversed upwards of 400 leagues of country; of the following year he spent

the greatest part in the city of Guatemala, as appears from the books of the cabildo; and in 1526, when he set out for Truxillo, he passed through the province of Cuscatlan, which he probably could not have done, had it not been previously subjected to his authority; the date of its conquest may therefore be ascertained with tolerable precision. Alvarado, however, did not reach Truxillo, for on arriving at Cholulteca, he received information, that Ferdinand Cortes, with whom he was desirous of having an interview, had embarked for Mexico; he therefore left Cholulteca on his return to Guatemala. In the short interval of his stay at this place, and his return to Cuscatlan, he found that province on his arrival in it, in a state of insubordination. The troops which Alvarado had with him as an escort, reinforced by some that had joined him under the captain Luis Martin, who accompanied Cortes in his toilsome expedition to Higuera, were sufficient to restore tranquillity. On his arrival in Guatemala, Alvarado almost immediately embarked for Spain, leaving Marcos de Aguilar the chief judge in New Spain, and his brother George de Alvarado, his lieutenant in this kingdom during his absence. The new governor, with a view of keeping in subjection the province of Cuscatlan, which was one of the richest in his government, determined to build a town, and to give it the name of St. Salvador, from the last battle, by which the district was brought under the power of the Spaniards, having been gained on the day that the church celebrates the festival of the transfiguration, or the 6th of August. The persons whom George de Alvarado sent

to establish his new town, were of the principal families of Guatemala; they arrived at Cuscatlan at the latter end of March, 1528, and having selected a convenient situation, founded St. Salvador on the 1st of April following; when the officers, nominated by the governor, entered upon their employments; *viz.* Diego de Alvarado, chief justice, and deputy of the captain-general throughout the province; Antonio de Salazar, and Juan de Aguilar, ordinary alcaldes; Pedro Gutierrez de Guñana, Santos Garcia, Christoval Saluago, Sancho de Figueroa, Gaspar de Cepeda, Francisco de Quiros, and Pedro Nunez de Guzman, regidors; Gonzalo Ortiz, chief alguacil; Gaspar de Cepeda and Francisco de Quiros, visitors of the province; Antonio Bermudez, treasurer of intestate property; and Luis Hurtado, procurator. The town increased so fast, that in 15 years after its foundation, the Emperor Charles the Fifth granted to it the title and honours of a city, bearing date September 27, 1543:

In the year 1549, by order of the royal audiencia, Doctor Thomas Lopez visited the province of Cuscatlan, and the city of St. Salvador; in the following year, Thomas de la Torre made a similar inspection by commission from Francisco Marroquin, bishop of Guatemala; these commissioners discovered many existing irregularities and malpractices, to which it was necessary to apply a speedy remedy; and it appeared to them that such disorders would be most effectually checked, by founding a convent of the Dominican order in the city of St. Salvador. In consequence of the report delivered by these visitors,



de la Torre, accompanied by Vincente de Ferrer, and Matias de Paz, was sent to carry that recommendation into effect; and in case of any resistance to the measure being attempted by the inhabitants, the oidor, Thomas Lopez, was added to the commission, in order that he might, by his prudence and mildness of disposition, be able to overcome the objections of such as were inimical to the new establishment. By the end of July, 1551, all difficulties being removed, the commissioners took possession of a convenient spot of ground, when the building was commenced, and carried on with so much expedition, that in one year it was nearly completed, and provided with furniture, plate, and other ornaments for the church. This convent was declared to be the fourth in the province in point of rank; in the acts of the first provincial chapter, held in the convent of Guatemala on the 27th of January, 1553, and in another held at the same place on the 8th of May, 1536, it was made a priory; at a subsequent chapter held in Guatemala on the 16th of January, 1790, this convent was appointed to fulfil the precepts of the ordinance, which commands that in every province there shall be one religious house, wherein the constitutions of the order shall be observed with the utmost rigour, without admitting of any dispensation whatever.

In the beginning of the year 1574, a royal order, dated the 11th of August, 1573, was received at Guatemala, in which the king recommended the building of convents in all places where they might be required. In obedience to this rescript, Pedro de Villalobos issued a royal permission,

dated 31st of May, 1574, by which the provincial of the Franciscans was authorized to erect convents of his order, in the provinces of Izalco, Cuscatlan, and Honduras. Armed with this power, Bernardino Perez, and some others of the order, left Guatemala, and after having established a convent in the town of Zonzonate, they proceeded to St. Salvador, where they were very kindly received by the inhabitants, and patronised by the licentiate, Jofre de Loaysa, who was at that time making a tour of inspection through the province. A spot of ground was assigned to them for a church and convent, which were began on the 20th of September, 1574, with the name of St. Bernardino de Sena; this was afterward changed to that of St. Antonio; and in a chapter held on the 1st of October, 1575, the latter appellation was again changed for La Guardiania: on the 15th of October, 1577, Gomez Fernandez de Cordova, bishop of Guatemala, placed the missions of St. Thomas, St. Jago, and St. Mark Texaquangos, under the superintendence of this convent.

In the year 1593, the order of La Merced attempted to establish a convent in St. Salvador, but they could not accomplish their desire until 1623.

The whole province has frequently been visited by violent earthquakes, those from which it has suffered the greatest injury, took place in the years 1575, 1593, 1625, 1656, and 1798.

## CHAP. XVII.

*Of the Invasion of the Province of St. Salvador by  
Martin Estete.*

FOR many years after the conquest of the kingdom, the boundaries of its several provinces were but ill defined; and as the ambition and avarice of men are not easily kept in restraint, each governor endeavoured to extend the limits of his jurisdiction, as far as he could discover any thing to invite his rapacity; particularly when the countries bordering on his own district tempted his covetousness by rich mines, or other valuable productions. The attempts of the governors of Honduras and Nicaragua to incorporate the valley of Olanche with their respective governments, are in this country well known; the rich veins of gold in the valley were the allurements which made each of them aspire to its possession. Pedrarias Davila, insatiable in his avarice, endeavoured, about the latter end of the year 1529, to obtain possession of the province of St. Salvador, under the pretext of its being within the limits of his government of Nicaragua. To accomplish this object, he sent Estete with a force of 90 cavalry and 110 infantry: the latter advanced by the province of Chaparrastique, or St. Miguel, just at the time Diego de Roxas was occupied in quelling the revolt of some Indians on the opposite side of the River Lempa. On Roxas being informed that there were other Spanish troops in the district, besides those under his own command, and the circumstance appearing to him extraordinary, he took

an escort of 4 horsemen and 4 infantry, and determined to reconnoitre them. Estete's soldiers, however, contrived to surprise him and his companions, and made them prisoners. Some of the Indians who attended Roxas fled as soon as they saw him captured, and gave information of it to his troops: these being but few in number, and not daring to attack those of Estete, retired to the town of St. Salvador, and sent advice of the seizure of their commander to Guatemala. Francisco de Orduña, who was governor *ad interim* at that time, immediately on receipt of the intelligence sent a dispatch to Estete, in which he commanded him, if he possessed any authority from the king for entering the province, to produce it; but, if he had none, to retire from it. Having expedited this order, Orduña imagined he had done all that was required of him to do; the people of the capital were of a contrary opinion, and could not view with indifference the indolence of the governor, in suffering that territory, which they had gained with so much fatigue, to be tamely lost; they loudly expressed their dissatisfaction, and openly taxed him with want of courage. Roused by these clamours, Orduña assembled a council on the 24th of February, at which, besides the regular members, the ecclesiastic, Juan Godinez, and several other principal persons, were present. To this meeting he detailed the ravages that Estete had committed in the province of Cuscatlan, and represented that he had replied in a very improper manner to the requisition which had been sent to him. The members of the council, and others present, said they were well aware that the soldiers of Davila had entered the

province in a hostile manner, and without any warrant from the king, had attempted to unite the province of St. Salvador to the government of Terra Firma; therefore, they required the governor personally to visit the boundaries of the jurisdiction; declaring, at the same time, that they were willing to attend him on the expedition. To this Orduña replied, he was ready to proceed with them; but, as a force both of horse and foot was necessary, it would be requisite to issue a proclamation, to ascertain who would offer their assistance.

On the 2d of March, another open council was held, at which Orduña represented that no more than 60 men had tendered their services; but, if they could increase this force to 100, he would undertake the expedition. The council perceiving the business would not admit of the governor's dilatory proceedings, determined to nominate Francisco Lopez to the chief command of the detachment, and he readily accepted the commission. The governor, however, so far from promoting the enterprise, proposed to the council, on the following day, to wait for a reply from the royal audience of Mexico. While the matter was in debate at Guatemala, Estete continued his march to St. Salvador; and, as the population of the place was small, he entered it without resistance. He desired the inhabitants to receive him as their captain and governor, promising, by way of inducing their compliance, that he would not deprive them of their Indians. This proposal being rejected, he retired to the village of Perulapan, where he established what he called the city de los Caballeros, appointing alcaldes, regidors, and

other public officers. From this place he made frequent excursions into the country, for the purpose of pillaging and committing all kinds of depredations. As soon as he obtained information that the people of Guatemala were coming to oppose him, he abandoned his newly formed city; and having plundered the country of every thing portable, he retired, taking away with him upwards of 2000 Indians. The Guatemalans followed the invader beyond the River Lempa, when finding his pursuers gaining upon him, he drew up his troops in order of battle; but not having sufficient confidence in his soldiers to abide the issue of an action, both he and his second in command, Salcedo, sought their personal safety in a hasty flight. The men seeing themselves abandoned by their commanders, offered terms of capitulation to the Guatemalans, which were accepted, on condition that all the Indians, and other persons who had been captured, should be liberated: this being immediately done, such of the invaders as wished to return to Nicaragua were permitted to depart, and those who chose to remain were allowed to go to Guatemala; 90 of Davila's soldiers embraced [the] offer; and joined those of Guatemala.

The prompt assistance afforded by the Spaniards of the capital to the Indians of Cuscatlan, had a powerful effect on their minds; and from seeing themselves so readily and effectually protected against the tyranny of Estete, who was driving them from their homes into the government of Terra Firma, many of them became converts to Christianity. The ill effects of this invasion were felt for some time, as great numbers

of the Indians fled to the mountains, to escape the severities of Estete ; and several villages in the province of St. Salvador, and of the Balsam coast, remained in a state of insubordination, the inhabitants committing frequent acts of hostility upon, and severely harrassing those who remained quiet and friendly to the Spaniards. This species of warfare continued so long, that Pedro de Alvarado found it necessary to reduce the aggressors to his authority by force ; he, therefore, prepared an expedition against them, under the command of Pedro Portocarrero and Diego de Roxas. These officers exceeding the powers with which they had been invested, wished to place under their command the regidors of the city of Guatemala ; this induced the procurator syndic to represent to the captain-general in council, on the 25th of April, 1533, that the regidors did not conceive themselves to be subject to the orders of Portocarrero and Roxas, the officers appointed by him to conduct the war on the Balsam coast. On the representation of the syndic, they were declared by the governor exempt from the said authority ; and, by this decision, all dispute was terminated. In the records of the cabildo, of the 8th of January, 1535, it appears that another revolt took place in Cuscatlan about that time ; and that the ayuntamiento, in the absence of the governor's lieutenant, appointed Gonzalo Ronquillo to the command of a force that was sent to quell it ; but neither in the books of the cabildo, nor in any of the native authors, is there to be met with any account of the issue of these two expeditions.

## CHAP. XVIII.

*Of the Cities of St. Miguel de la Frontera, St. Vincente de Austria, and the Town of Trinidad de Zonzonate.*

MANY researches have been made to obtain information of the particular circumstances that led to the foundation of the city of St. Miguel de la Frontera, in order to give a concise history of so wealthy a place; but from the deficiency of authentic records, reliance must be placed upon details procured from the most respectable authority by diligent and cautious inquiry.

The historian, Antonio de Herrera (dec. 4, lib. 7, cap. 5), informs us, that Pedro de Alvarado, being in the city of Mexico, on his return from Spain to Guatemala, set out with all speed for the capital of his government, as soon as he received advice that Martin Estete had invaded the provinces of Chaparrastique and Cuscatlan. He arrived there in April, 1530, about the time that the troops from Guatemala had forced Estete to abandon the invaded provinces; and either to keep them in subjection, or to prevent the repetition of similar incursions, he sent Luis Moscoso, an officer of experience, with 120 soldiers, to re-establish peace in a certain province lying beyond the River Lempa, by which it is supposed the province of Chaparrastique was meant, and he was also ordered to lay the foundation of a town, whither Alvarado sent persons whom he had appointed alcaldes and regidors. It is beyond doubt, that this was the town of St. Miguel; in the first place from its corresponding in situation precisely with that built by Moscoso, and secondly, from



the period of its establishment ; for previous to the year 1530, there is no record or mention of any town beyond the River Lempa ; whereas, there is unequivocal proof that in 1531, the town of St. Miguel was in existence ; for in the second book of the records of Guatemala, a minute is inserted, which says, that at a council held on the 26th of June, the procurator of the town of St. Miguel, and those of the town of St. Salvador, presented themselves, and delivered their powers to Gabriel de Cabrera, the ordinary alcalde, who was going in the capacity of agent from the city of Guatemala to the court of Spain to act for them also. The town of St. Miguel was raised to the rank of a city, but at what period this honour was conferred upon it, is uncertain. There is an entry in the records beforementioned, under date of August 22, 1583, book 7th, fol. 190, by which it appears that it then had this title ; for mention is there made of the “monastery of the city of St. Jago, and those of the cities of St. Salvador, and St. Miguel.” The general and extraordinary cortes by a decree of July 15, 1812, granted to it the additional designation of *Muy noble y muy leal* (most noble and most loyal). The *ayuntamiento*, and the amount of population of this city, have been already mentioned in a former part ; it was formerly much more populous than it now is—indeed the commercial advantages it enjoys would render it one of the most numerously peopled places in the kingdom ; but the insalubrity of the climate keeps down the number of the native residents, and deters others from taking up their abode in it.

The town of Trinidad de Zonzonate. The precise

year when the foundation of this town was laid, cannot be ascertained; as the original protocols and registers were destroyed in a conflagration, almost general, that took place in January, 1564. In 1572, however, it had become a place of consequence, and the ayuntamiento, a body of some importance; as it then applied to the supreme government of the kingdom, by a petition, praying that the ordinary alcaldes might be invested with the privilege of exercising their authority throughout the jurisdiction of the alcalde mayor of Zonzonate. The president, Antonio Gonzalez, remitted this petition to the council of Guatemala, but it was rejected by that body on the 6th February, 1572.—(Lib. 5, de Cab. fol. 27.) Notwithstanding the refusal of the ayuntamiento, the governor thought proper, by his sole authority, to concede this extraordinary prerogative to the petitioners. The town continued to increase, and its commercial prosperity advanced rapidly, favoured as it was by an advantageous position near the port of Acajutla, the rendezvous of the ships coming from Peru. Here there is a royal treasury, and the officer presiding over it enjoys the same privileges as those peculiar to the same rank in Guatemala.

The city of St. Vincente de Austria, or Lorenzana, was begun in the year 1635, when 50 Spanish families, whose estates lay in the district, agreed to unite and form a village, to which they gave the appellation of St. Vincente de Lorenzana. About the year 1658, the inhabitants solicited the privileges of a town; and in return for it offered a donative of 1600 dollars to the king, with a farther contribution of 3600 dollars towards the appointments of the standard-bearer, alguacil

mayor, provincial alcalde, receiver-general, 2 regidores, and a secretary. The royal audiencia, which governed the kingdom at this period, accepted the gift in the king's name, assented to the request, and granted the title of Villa de St. Vincente de Austria to the village of St. Vincente de Lorenzana; which distinction was first publicly applied to it on the 20th of March in the same year: the official appointments were confirmed by Philip the Fourth, with a proviso that the secretary was not to have a seat in the council. The ayuntamiento is composed of 9 individuals, *viz.* 2 alcaldes and a procurator syndic, elected annually, and 6 regidores. The office of receiver-general having been latterly abolished in all cabildos, by a royal order, a regidor has been added in his stead. The general and extraordinary cortes, by a decree of the 15th July, 1812, confirmed the title of city, which the regency of the kingdom had granted to this town on the 18th of June of the same year. In this city there are several distinguished families of nobility; among the founders were those of Don Alouzo Vides de Alvarado, a descendant of Gonzalo, and George, brothers of Pedro de Alvarado. It is the custom of this place for all who possess houses in it to pay 4 reals a year towards the funds of the cabildo; but Spaniards are exempt from the contribution, in consideration of their ancestors having bought the ground on which it is built.

The ayuntamiento of the city has a jurisdiction extending westward to the River Giboa, on the north and east to the River Lempa, and to the shores of the Pacific on the south. Within this district is the village of Sacatecoluca, which has

never been within the jurisdiction of St. Vincente ; but those of Hilovasco, New St. Domingo, Titiguapa, Senzuntepeque, and Guacotecte, were : when the intendancia of St. Salvador was established in 1785, or soon after, the two first were added to the subdelegation of Cojutepeque, and the three others formed into a separate subdelegation. The villages of Apastepeque, Saguyapa, St. Sebastian, Tecoluca, Istepeque, and Tepetitan, built in 1792, are under the ayuntamiento of the city.

There is a factory of tobacco in St. Vincente, composed of a factor, an interventor, a store-keeper, secretary, and guards : the treasury chest of this establishment was formerly kept at St. Salvador, but transferred, in the year 1792, to the village of Tepetitan, where a house was erected for those who had charge of it ; as, however, the tobacco plantations are only a short distance from the city, which appeared to offer greater security for the king's property than the village, as well as a more convenient and agreeable residence for the officers of the factory, the treasury was removed thither in 1811.

St. Vincente is 12 leagues from the Pacific Ocean, in a beautiful valley sheltered by 2 high ridges of mountains, and well supplied with excellent water ; the River Acaguapa, the stream of which is particularly cold, flows through it on the northern side, skirting the city in its course ; on the opposite side runs the River Amapupulta, the waters of which are warm : a little farther on is the river of St. Christopher, and this stream is always of the temperature of the human body. In different parts of the valley there are mi-

neral springs, one called the Dead Spring, Los Muertos; another the Warm Water Spring; a third, the Silver Water Spring, &c. Surrounding the city are excellent cultivations of maize, rice, pulse, and other articles of provisions; but the most valuable productions of the district are indigo and tobacco, both of a quality superior to any other in the kingdom.

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## CHAP. XIX.

### *Of various Objects worthy of Attention in the Province of St. Salvador.*

ON entering the intendancy of St. Salvador, the first object of attention is the lake of Guixar, situated on the boundaries of Metapa and Ostua, villages in the jurisdiction of Cuscatlan. This lake is remarkable for its extent of 20 leagues, and for the great body of water flowing into it; the large River Mitlan, augmented in its long course by many tributary streams, takes the name of Ostua, and discharges itself into the lake; the lake of Metapa receives the Rivers Langué and Languetuyo, and by a subterranean channel communicates with Lake Guixar; the River Guixar, a large and powerful stream, in no part fordable, flows out of the lake, and, after a winding course, falls into the River Lempa. These two lakes furnish to the whole district an inexhaustible supply of delicate fish. In the middle of Guixar, a large island most picturesquely covered with wood, gives shelter to immense quantities of game, from which a plentiful provision is obtained for all the surrounding towns and villages; it serves

also as an intermediate stopping place, for the Indian canoes in their passage from one side of the lake to the other. On this island there are the ruins of some ancient buildings, called by the natives Zacualpa, which in their language means the Old Village, of sufficient extent to convey the idea of its once having been a place of importance. Fuentes (in tom. 2, lib. 4, cap. 5,) says, It had been affirmed, on very respectable authority, that in the interior of the woods on this island, satyrs had been frequently seen : this assertion may be suffered to pass, in the present day, without the trouble of inquiring into the respectability of the said authority. The lakes of Texacuangos and Gilopango afford various kinds of fine fish, more than enough for the markets of St. Salvador, and a great portion of the intendancia. The volcanoes of St. Salvador, St. Miguel, and St. Vincente, are entitled to notice ; eruptions from the two former are known to have happened, frequently attended with copious discharges of calcined substances, although no minute relations of these events are now extant. The volcano of St. Vincente is better known, and a more exact description of it can be given. Among the mountains that enclose the town of St. Vincente, one situated in the southwest lifts its towering summit far above the others : this certainly contains in its interior immense quantities of sulphur, and other inflammable substances, which is manifested by numerous springs of warm water that descend from its sides, and more particularly by an aperture on its northern flank, called the Infernillo, which emits smoke ; in this direction also there are many other openings filled with very hot water : from these

may be heard a noise resembling that of boiling water, which is increased by the slightest agitation of the air, even by so trifling a one as that of the human voice. There are many streams of different kinds of water, which unite and form some of the rivers that irrigate the valley. On some parts of the mountain is found a very white earth, commonly used for painting in distemper; in others, yellow, rose colour, purple, and blue; vitriol or green copperas is also met with. Among the animals that inhabit it, there are many wild boars; and the danta has been frequently found there. The vegetable productions consist of such trees and fruits as are peculiar to the colder climates of the kingdom: in fact, so great is its altitude, that in the upper regions the cold is excessive.

Another prominent object of attention is the River Lempa, which separates the districts of St. Vincente and St. Miguel. This stream when at the lowest is 70 toises broad; at its highest mark it is more than double that distance: and the current is then so rapid as to make it impassable in canoes. This river rises among the mountains of Esquipulas, in the province of Chiquimula; at first it is only an inconsiderable rivulet called Sesecapa; which in a course of more than 40 leagues, receives the tribute of almost innumerable small streams, and finally discharges an immense volume of water into the Pacific, a little to the westward of the bay of Jiquilisco.

The natural productions, both animal and vegetable, are in general similar to those of the other provinces on the southern coast; but the balsam tree is the exclusive growth of this; in what is called the balsam coast, which extends from the

port of Acajutla to the bay of Jiquilisco. Alcedo, in his Dictionary, under the word Sonsonate, says; "This balsam is the most precious of any known, and highly valued in every part of the world." The tree that produces this inestimable medicine presents to the Pharmacopeia many other valuable drugs: by making an incision in the trunk of it, a liquor exudes, called the black balsam, an admirable remedy for effecting a speedy cure of wounds of every description: from the flowers the spirit of balsam is made; the seeds, or nut, produce the oil of balsam, an excellent anodyne; and the capsules yield the white balsam. From these simple kinds the tincture, or essence of balsam, is extracted: it is generally termed balsamito, and was a discovery of Don Jose Eustaquio de Leon, director of the mint in Guatemala, who published a description of the many virtues of this peculiar medicine. It is cordial, corroborant, and diuretic; dissolves viscous humours, facilitates the circulation, and aids digestion: taken in the quantity of half a spoonful, it soon produces recovery from fainting fits; a few drops in aniseed, or quince water, is an excellent remedy for bilious or windy cholic; in aniseed it relieves hysterical affections; in mint water it expels worms; in wormwood water it is excellent in child-birth; in water of opion seed it relieves the stone; to strengthen the stomach, exhilarate the spirits, for colds, or in fevers, it may be taken in wine; and for many other complaints, by adapting the vehicle in which it is taken to the particular infirmity, it is a sovereign medicine. A small quantity infused in common water gives it the appearance of milk, and a pledget dipped therein is a good remedy in most accidents; placed



upon the abdomen it alleviates heats and difficulties of passing the urine; applied to recent wounds it is a good styptic, and will effect a cure: it removes the itching and pain that remain after extracting the nigua,\* and prevents inflammation: a cloth dipped in it, and laid upon the face, will prevent wrinkles and remove freckles.

Another most valuable production of this province, is the añil, or, as foreigners call it, indigo. It is true, the plant called Giquilite, from which it is prepared, grows in most parts of the kingdom; and there are many manufactories of the article in several estates on the southern coast; but the quantity of indigo made in them, is trifling compared with what is produced in the province of St. Salvador. This indeed is the best and most esteemed; and generally preferred to that made in the Antilles islands. In the year 1782, a Mont de Pieté, and a society of the growers of indigo were established in St. Vincente; and the fair held on the 1st of November, in the village of Apastepeque, was transferred to the city, where, on the 1st of December, it was kept: an immense quantity of dying materials was produced; an extraordinary number of merchants attended, and very large purchases were made. In 1784, this establishment was removed to the city of St. Salvador, where the fair diminished almost to nothing: for the purchasers resorted, according to ancient custom, to Apastepeque, as much more convenient, from being nearly in the centre of the province.

\* The nigua is a very troublesome insect, something like a flea, which forms a *nidus* between the skin and the flesh, particularly about the feet and legs, producing the most disagreeable sensations; unless carefully removed, it multiplies incredibly, and renders a cure extremely difficult.

## CHAP. XX.

*The Provinces situated on the Atlantic.—Of the Conquest of Verapaz, Alcala, and La Manché.*

IN the year 1536, Bartholomew Las Casas, Pedro de Angulo, Luis de Cancer, and Rodrigo de Ladrada, of the Dominican order, settled in the city of Guatemala. (Remesal, lib. 3, cap. 7. 9, 10, and 11.) Las Casas, who was vicar of the convent, had, some years before, written a treatise, which he called “De unico vocationis modo;” in which he attempted to prove, and with great erudition, that Divine Providence had instituted the preaching of the gospel as the only means of conversion to the Christian faith; for by those means alone can the understanding be persuaded, and the inclination be led, to embrace its tenets; consequently, harassing by wars those whose conversion is sought for, is the means of preventing, rather than accomplishing, the desired object. Hence it results, that, to obtain this end, war cannot, in justice, be made upon those who have never been subject to a Christian authority, or have never committed any act of aggression against Christians. This reasoning was generally believed fallacious; and when the author promulgated, and endeavoured to prove it from the pulpit, as well as in private assemblies, instead of producing conviction among his auditors, he was laughed at, treated with ridicule, and advised to put in practice what he had preached in theory; as he would then be with certainty undeceived by the bad success of his rash enterprise.

Firm in his opinion, and possessing too much

courage to be intimidated by taunts, Las Casas unhesitatingly accepted the proposal. The province of Tuzulutlán, which the Spaniards called *Tierra de guerra* (the land of war), as they had been three several times driven back in their attempts to conquer it, but which the Emperor Charles the Fifth afterward called *Verapaz*, because the natives were brought within the pale of Christianity by the exertion of the missionaries only, was pitched upon by him as the scene of his first endeavours; and this region, that the Spaniards were unable to subdue by their arms, yielded to the mild persuasion of a few zealous ecclesiastics. The Dominicans, previous to commencing their undertaking, entered into an agreement with the governor, Alonzo de Maldonado, that such provinces as might be reduced to the obedience of the crown of Spain by their efforts, were not to be put under the charge of any individual; and that no Spaniards should be permitted to reside in them during a period of five years. The governor assented to these terms, and signed an agreement of that purport on the 2d of May, 1537; which was confirmed by the king on the 17th of October, 1540, and again on the 1st of May, 1543.

This arrangement being concluded, the Dominicans composed some hymns in the Quiché language; in which they described the creation of the world, the fall of Adam, the redemption of mankind, and the principal mysteries of the life, passion, and death of the Saviour. (*Remesal*, lib. 3, cap. 15—18.) These were learned by some of the converted Indians, who traded with those of Sacapulas and Quiché, where the chief

cacique of that country, who was afterward called Don Juan, having heard them sung, asked those who had repeated them to explain more in detail the meaning of things so new to him. The Indians excused themselves from so doing, on account of their inability to perform it correctly, saying they could be explained only by the fathers who had taught them; and these were so kind that, if he would send for them, they would gladly come and instruct him in every thing. The cacique was pleased with the information, and sent one of his brothers, with many presents, to entreat that they would come to make him acquainted with every thing contained in the songs of the Indian merchants. The fathers received this ambassador with great kindness, and much satisfaction to themselves; and determined that one of their number, Luis Cancer, should return with him to the cacique. The chief went to the entrance of the village to meet the missionary, treated him with great veneration, and after having been made to comprehend the mysteries of the new faith, he fervently adopted it, burnt his idols, and became a preacher of the gospel to his own subjects.

Cancer returned to Guatemala, and the favourable reports he made so much rejoiced Las Casas and Angulo, that, in December, 1537, they set out for the residence of the cacique Don Juan. They visited the whole district, and went into the province of Tuzulutlán, where they were well received; and having reconnoitred a part of it, they returned to the cacique Juan. At this time the fathers endeavoured to assemble the Indians in villages; for as they were then living

dispersed, there was greater labour in civilizing and instructing them. With this object in view, they undertook to form villages; and, by the assistance of the chief, they soon succeeded, but not without much labour, and some opposition, in establishing the village of Rabinal. This object having been satisfactorily accomplished, they penetrated farther into the province, and reached Coban, being every where well received by the natives.\* Las Casas affirms, in his "Apologetical History," that in no part of the Indies did he find governments better ordered, or ruled by better laws, than those he met with in this district. Thus the Indians of Verapaz, brought to live in societies under a rational legislation, and instructed in the dogmas of true religion, embraced Christianity with ardour, and cheerfully submitted to the empire of the Spanish monarch. Such was the case, not only in Rabinal and Coban, but in places more remote; as Cahabon, and others.

After the conquest of Verapaz, thus fortunately and mildly achieved, the Dominicans next undertook that of Alcalá. In the year 1552, Thomas de la Torre, vicar-general of the order, arrived at Coban, in his visit to the different convents. At

\* It may at first sight appear inconsistent and contradictory to say that the missionaries arrived at Coban, and other places; and afterward, that they persuaded the natives to live in villages; but it must be observed, that in the time of their paganism, these Indians had villages similar to some still existing, that are called Pajuyues, in which the houses are so far distant from each other, that a place, containing 500 inhabitants, will extend a league or more. These fathers, and some of the first conquerors, placed them in villages formed after the Spanish manner, with the church in the centre, before it the square, with the cabildo or town-house, prison, and other offices, the houses connected in squares, the streets straight and crossing each other at right angles.

this period, Domingo Vico had made himself master of the language of Alcalá, and accompanying the vicar-general, they made their first entrée into that province; where they preached with so much zeal and fervour, that they induced many natives to embrace Christianity, and give up a great number of their idols, which were publicly burned. They pursued their apostolical labours with diligence, converting and baptizing many; but being repeatedly warned that some of the infidels meditated their destruction, they withdrew privately. Some time after this, Vico renewed his visit to Alcalá, and succeeded in making many proselytes. Being appointed prior of Coban, he sent Alonzo Vayllo, and some others, into Alcalá; and not long after, the conventuals of Coban went thither on a similar mission. The three years of Vico's priorate having expired, he made another excursion into that province, and exerted himself with unwearied zeal to persuade the inhabitants to form societies, and build villages; labouring incessantly to promote their welfare, until he fell a martyr to his kindness. He was killed by them on the 29th of November, 1555. Remesal makes no mention of Alcalá after Vico's death; and it is supposed farther attempts to reclaim them were abandoned.

Immediate to the province of Verapaz is that of Manché, the reduction of which was occasioned by the following circumstances. (Remesal, lib. 2, cap. 18—20.) About the year 1570, some of the principal Indians came to Coban, where they were well received, and much caressed, by Thomas de Cardenas, bishop of Verapaz, and other residents in the convent. This pleased

them so highly, that afterward they frequently came to Cahabon, the nearest village to their own territories : on these visits, the fathers always instructed them on religious subjects, and exhorted them to embrace Christianity; but the answer always given was, that they would consider about it, but they remained undecided with respect to giving up their native mode of worship until 1603. In this year, a chapter of the Dominican order was held in the convent at Sacapulas; and Alonzo Criado de Castilla wrote to the members, recommending them most earnestly to undertake the conversion of Manché. The means by which this service was to be effected, were discussed in the assembly, with great attention, several times; and the result of these conferences was, to order Juan de Esguerra to prepare for undertaking the mission as speedily and effectually as possible. On the 25th of April, Esguerra, accompanied by Salvador Cipriano, left Cahabon for Manché, and reached the first village of that province on the 1st of May, which, being St. Philip's day, they called after the saint: the cacique advanced to meet them, and regaled them according to the manner of his country, with all the distinction he could shew; the principal chiefs of the other villages that they visited followed the cacique's example. The fathers preached to the Indians in all the places they visited; and having explored as much of the territory as they then could, returned to Cahabon. At the desire of the president, Esguerra persuaded some of the caciques to accompany him to Guatemala, where they were received by the governor, and treated with every mark of attention and kindness; he pre-

sented them with dresses of silk, and gave them others for their wives. This good treatment operated strongly in making the Indians depose the fear they entertained of the Spaniards, and led them to consider the offer of Christianity as liable to fewer objections than they had entertained against it. In February the following year, 1604, the same missionaries undertook another journey into Manché; in May they were followed by some more, and, in addition to these, care was taken to send some of the baptized Indians from Cahabou into the villages of Manché, that they might use their influence in exhorting the inhabitants to attend to the instructions of the fathers: these means were so successfully plied, that in 1606, 8 villages had entirely abandoned the Pagan rites, to kneel before the altars of Christianity, and submit to the government of Spain: the population of these villages was not inconsiderable, one called St. Miguel Manché, contained about 100 houses; that of Assumption Chocahaoc, as many; Hixil, 12; Matzin, 30, and Yxuox, 25.

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## CHAP. XXI.

### *Of remarkable Objects in the Province of Verapaz.*

IN the village of St. Augustin Lanquin, there is a cavern wherein very beautiful stalactites are formed by water that exudes from the roof.

Another remarkable object is the Rio de la Passion, that rises in the mountains of Chamá; where it passes to the north of Coban, in front of the mountains of Chicec, it is 25 toises broad, and not less than 10 deep: in the rainy season the



breadth increases to half a league, and the depth is proportionably augmented; in a long course, the stream is swelled by the aggregation of many other rivers: from Verapaz it flows to the north-west, passes through Peten, enters the province of Tabasco, and uniting with the large river Utsunazinta, discharges itself into the bay of Campeachey, where it forms the bar of St. Peter and St. Paul. By this river a considerable traffic might be carried on with the city of Guatemala; this, in fact, was formerly done by the Lacandon Indians, who dwell upon its margin, in which they are said to have employed not less than 424 canoes. Were the navigation of the river to be prosecuted, the conversion of the Lacandon Indians might, in the first place, be accomplished: for by intercourse with the Christians, they would become domesticated, and inclined to adopt their religion; without this preparation, their reduction will be a matter of difficulty: for as soon as they are visited in one place, to avoid farther importunity, they remove their wives, children, canoes, and property, to another, where they remain until they are again assailed with solicitations. A very profitable commerce might also be opened with the provinces of Peten, Tabasco, Campeachey, and even with Vera Cruz. Another great advantage would be obtained, for the lands on the banks of the river could soon be brought under cultivation, as they are extremely fertile, and peculiarly well adapted to the growth of coffee, cocoa, and sugar.

Were the navigation of the River Polochic to be encouraged, great benefits would be the result; for by it the produce imported from Europe to

the gulf of Dulce, might be transported to the capital. This river rises in the mountain of Xucaneb, descending from which, it passes by the village of St. Paul Tamajun, and then takes a north-easterly direction; about four leagues from St. Paul, it flows by another village, St. Miguel Tucuru, and continues its course into the gulf; in this space it unites with the Cahabon river. About 8 leagues from Tucuru, there was formerly a village called St. Catharine, and farther down, another named St. Andrew's, both of which were burned, and the settlements destroyed by the English. In former times, the merchandise imported from Spain to Guatemala, and that exported thence to Europe, were conveyed by this river; and even so lately as 1793, the organ imported from Europe for the church of St. Domingo, was transported to the capital by this route. The advantages that would flow from this navigation are obvious; in the first place, the Polochic has always sufficient water, not only for canoes, but even for vessels, although the latter cannot enter it from the gulf, on account of the bar at the mouth of the Lagoon, which is therefore navigated by cutters: from the bar to the junction of the Cahabon river, large launches are employed, and from thence large flat-bottomed canoes. In the second place, the route from Las Bodegas to the capital, by the Polochic, is much shorter than that by Zacapa; as from Guatemala to the place of embarkation, called Ave Maria, about 11 leagues from Tucuru, the distance is 55 leagues, and this may be travelled with ease in 6 days; from Ave Maria to the mouth of the Lagoon, 2 days; thence to the Castillo, at most 2 days more; so that the

transit from Guatemala to the Castillo, may be performed in 10 days. Thirdly, This route is more healthy than the other, and free from the excessive heats which have in that destroyed so many lives. Fourthly, There is an abundant supply of provisions, as the lands of Verapaz are fertile in the extreme, consequently all articles of necessity are to be procured at the most moderate rate. In the years immediately subsequent to the conquest, the navigation of the Polochic was prohibited; but this was from circumstances that do not now exist: the first objection was from the missionaries having stipulated with the government, that for a specified time none of the Spaniards should be permitted to enter the province of Verapaz; but no such prohibition being now in force, the Spaniards traverse the country at their own pleasure, without the Indians objecting to it: besides this, the Indians themselves would be great gainers by this line of communication; for passengers, as well as the carriers, would make from them purchases of such provisions as were required. Another motive for the original prohibition of this route was, that the Indians suffered severe hardships from the brutality of the traders, who loaded them, like beasts, with burdens disproportioned to their powers; but this cause is now annihilated,—for even by the longer route of Zacapa, there are mules sufficient for the transport of any quantity of merchandise.

In Verapaz there are several rare animals, which are not to be met with in any other part. The zachin, for example, a quadruped resembling a rat, about a span long, with a tail about 6 inches; the superior part of the body is snuff coloured,

and the inferior white ; the ears small and round, the eyes placed so low as to be almost on its snout ; it emits so fetid a smell, that dogs will not attack it, unless they are much enraged : although so diminutive, it preys upon snakes, rats, birds, even those of large size ; mountain cats, and deer, with all their velocity cannot escape it ; in poultry yards it makes great havoc, and the remedy the Indians use to keep it away, is the smoke of chile ; within the houses it is very rarely caught, but in the open fields, or on the mountains, there is neither huntsman nor dog that can overtake it ; it pays not respect to man, for it will attack him with great boldness, and the bite of it is so virulent, that the wounded part immediately swells, and fever ensues.

The *chion* is a small bird, about the size of a canary, and of various colours : some are of a fine shining black ; others have the head and upper part black, the breast and inferior parts white, and the wings spotted ; there are some yellow, like canaries, which they also resemble in song : this little creature cannot be domesticated, for they never survive 2 days of captivity.

The *chulpilchoc* is a native bird of the cold and humid mountains of Verapaz ; the plumage is black, except on the breast, which is scarlet ; it is about the size of a canary, but has no song, at least only a sort of short whistle.

The *raxon* is one of the most beautiful birds known ; it is an inhabitant only of the mild climate of Verapaz, for great heat, or excessive cold are alike destructive to it. Nature has denied it song, but by fluttering its wings it makes a noise like that of a hawk's bell ; it is, therefore, only

estimable for the plumage: its height is about nine inches, the bill short, and eyes black; the feet are provided with three toes before, and one behind; the feathers below the bill, and on all the front part, are purple: a ring round the neck, and the upper part of the body are of a lustrous emerald green, exquisitely beautiful; the wings and tail are black. The female is larger than the male, but differing from him so much, as to seem a creature of a distinct species; the feathers are gray with streaks of white, but in the sun's rays they have a tinge of green.

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## CHAP. XXII.

### *Of the Reduction of the Chol, Lacandon, and Mopan Nations.*

THE nation of the Chol Indians is settled in a country about 25 or 30 leagues distant from Cahabon, the last village in Verapaz, and far removed from the Manchés: the conversion of this tribe was undertaken in 1674, by father José Delgado, a Dominican. In the following year some of the Chols arrived at Guatemala, to entreat that some ministers might be sent to instruct them, as they were desirous of becoming Christians. The royal audiencia ordered, Francisco Gallegos, the provincial of the order of St. Domingo, to depute proper persons to undertake this important mission; the provincial himself determined to go on the service, attended by Delgado: on arriving at Cahabon, they took some young Indians as guides into the mountainous district; and, after a journey of 23 leagues, arrived at the dwellings of the Indians, who had visited the ca-

pital. At this place they assembled as many of the Chols as they could collect; and built a village which they named St. Luke, and soon afterward two others, not far distant from the first. They subsequently penetrated into the sierras farther to the north, and ascended a very lofty mountain, which was designated by the natives the God of the Hills. On the other side of this mountain were great numbers of inhabitants, who immediately came to visit the fathers; and these, having made them comprehend, that they had been sent by the Almighty for their instruction, were treated with great kindness and respect: the natives saying, that they appeared among them, like the sun, moon, and stars, to dispel the darkness of their ignorance. The Indians then cleared a road for them to advance farther into the country, and as they arrived at any difficult or rough part, carefully carried them over it; in this manner they continued their route, and in the space of 8 leagues 3 more villages were marked out. The rainy season was now approaching, and the fathers returned to Guatemala.

In 1676, the same zealous missionaries again visited the Chols and the Manchés, and encountered much less of difficulty or fatigue than in either of their former journeys, as a more direct path had been opened for them; they found the Indians still persevering in their designs, and that they had not forgotten such instruction as had been already afforded to them: many more settlements were formed, in which 234 persons were admitted to the rite of Christian baptism, besides many others, at the different dwellings and small settlements dispersed among the mountains. In

1678, for what reason cannot now be discovered, the Chols returned to their native worship, abandoned the villages, blocked up the roads, dispersed among the mountains, and thus destroyed the expectations that had been raised at the expense of so much labour and fatigue.

In 1676, fresh orders were sent out from Spain to the governor, the bishop, and the alcalde mayor of Verapaz, to increase their endeavours to effect the conversion of the natives of this district. No attempt was made by the governor to carry these orders into execution until 1682, when they were communicated to the provincial of the Dominicans; and in this year but few preparations were made. In 1684, the bishop of Guatemala signified to Don Enrique Enriquez de Guzman, the governor, his intention of visiting the province of Verapaz, with the view of promoting under his immediate inspection the conversion of the infidels. The governor assembled a council, at which the bishop, the vicar-general, the provincials of the orders of La Merced and St. Domingo, and the oidors, were present; the proposal of the bishop was taken into consideration, and also the offers of the order of La Merced, to assist to their utmost ability in the work of conversion, by penetrating into the province from the district of Gueguetenango: the provincial of St. Domingo promised that some of the members of his order should, in the ensuing spring, proceed by the way of Verapaz on the same service, without incurring any expense to the government. It was determined at this council, that the necessary aid should be given in its greatest amplitude to these individuals.

In the beginning of 1685, the bishop, and Augustin Cano, the provincial of St. Domingo, set out for Verapaz; and Diego Rivas, provincial of La Merced, for Gueguetenango; the curate of Cahabon dispatched five Indians to invite the Chols to celebrate the festival of Easter at Cahabon: these messengers found that the dwellings of the natives had been burned; they then proceeded into the mountainous parts, and having met with the cacique and some other Indians, delivered the curate's invitation to them; the chief took some time to consider the matter, and the messengers meanwhile having fallen asleep, were, in that situation, attacked, severely beaten with clubs, and dismissed without a reply: thus terminated the bishop's expedition. Augustin Cano got into the mountains, and met with some of the Chols, whom he persuaded to return and settle again in the village of St. Luke, where he also established some ministers: this, however, was insufficient to induce these Neophytes to remain long in a permanent habitation; for about the end of the year 1688, they once more burned the village, and the missionaries who resided there narrowly escaped with their lives. At this time, Don José Calvo de Lara was alcalde mayor of Verapaz, and having obtained the licence of the governor, he penetrated into the country of the Chols, with a body of the Cahabon Indians, and brought away as many of the natives as he could induce to follow him, whom he settled in the valley of Urran, in the hopes, that being far removed from their mountain retreats, and occupying fertile lands, they would be tempted to remain and gradually improve their condition. Diego Rivas,



who had taken a different direction from that of the bishop, on arriving at Gueguetenango, shewed his dispatches to the corregidor, Don Melchor Mencos y Medrano; and that officer, ardently interesting himself in promoting the success of the mission, prepared every thing that was necessary to farther the instructions of the government, and accompanied the missionaries: they entered the country by the village of St. Eulalia, the whole company consisting of Rivas, and two others of his order, Juan de Santa Maria, of the order of Bethlem, the corregidor, and 10 Spaniards. They penetrated into the mountains, and after 7 days' march, they met with some of the Lacandons, who, on perceiving them, immediately fled: Rivas and his companions supposed them to be spies, and fearing that if they should be attacked by the natives, there would not be sufficient force in their little party to repel the assailants, determined upon a retreat.

In 1686, the king's commands for the conversion of this nation were repeated, and on the 24th of November, 1692, the council of the Indies transmitted a dispatch ordering the conquest of the Chols and the Lacandons, to be undertaken simultaneously from the provinces of Verapaz, Chiapa, and Gueguetenango; but when this dispatch reached Guatemala, the governor, Don Jacinto de Barrios Leal, had been interdicted from the exercise of his official functions, and therefore the orders were not then carried into effect. In 1694, the president, having been restored to his employments, began, at the instigation of the missionaries, Melchor Lopez and Antonio Margil, who had already made repeated efforts to

convert the Chols and Lacandons, with bad success and personal ill-treatment, to make preparations for a fresh attempt. Contributions were demanded from the inhabitants of the capital to defray the expenses of the campaign, men were raised, provisions and arms collected, as well as every thing else required for the service. A general council was assembled to make such definitive arrangements as would ensure the success of the undertaking. Every thing being in readiness by the commencement of 1695, Barrios in person took command, and leaving Bartolomè de Amezquita, fiscal of the royal audiencia, as his deputy, advanced by Ocozingo, a village of the province of Chiapa. Captain Juan Diaz de Velasco was appointed to command the troops intended to proceed by Verapaz, and captain Thomas de Mendoza y Guzman to conduct those who were to march to Gueguetenango. The whole force was divided into 9 companies, 5 consisting entirely of Spaniards, and 4 of Indians; of which, 3 of Spaniards and 2 of Indians were to attend the governor; one of Spaniards, and another of Indians, under Mendoza; and the other two under Velasco: several ecclesiastics attended each of these divisions, among whom was the indefatigable Margil. In January, 1695, the troops marched from Guatemala, and on reaching Gueguetenango, the governor reconnoitered the villages of St. Eulalia and St. Matthew, by which route it was intended to enter the Indian territory, and left in them a sufficient force for their protection in case of necessity. He continued his march by Ocozingo, and being joined at that place by the troops from Ciu-

dad Real and Tabasco, he divided his forces, sent Velasco, with his division, to Cahabon, and ordered that the 3 detachments should enter the hilly country by the respective routes that had been before determined, on the 28th of February.

On the last day of February, captain Melchor Rodriguez Mazariegos, with Diego Rivas, 3 missionaries of the order of La Merced, Pedro de la Concepcion, a Franciscan, and his 2 companies, left the village of St. Matthew Istaban; having advanced with great difficulty through swamps and thickets, and over broken ground, the whole of the month of March, observed, on Good Friday, the 1st of April, the prints of naked feet; they followed these traces: Pedro de la Concepcion, and 4 Indians, preceded the main body, and on their sixth day's journey discovered a village of the Lacandons, which he called Nuestra Señora de los Dolores, because the footsteps which directed them to it had been discovered on Good Friday. Pedro was forced to enter the village alone, because the Indians were unwilling to accompany him; he addressed himself as well as he was able to the natives, endeavoured to obtain their good will, and afterward returned to the camp to give an account of his discovery. The troops then advanced by the same road, and reached the village on the 9th, but found it quite deserted; it contained 100 houses, besides 2 others much larger, that appeared to have been appropriated to the public business of the community, and one still larger that was the place of worship; this house the fathers selected for their own residence, and having burned all the

idols they could find, converted the principal room of it into a chapel: the troops were quartered in the other houses. Soldiers were sent out in all directions in search of the fugitives, and also to look for the governor, whom Rodriguez met with on the 19th of April, and conducted with the troops to the village. At this place, the governor determined to construct a wooden fort, which was completed without loss of time, and a garrison of 30 Spanish soldiers and 15 Indians was stationed in it: some of the troops were now permitted to return to Guatemala; 4 of these soldiers surprised 5 of the Lacandons, and went back with them to the village: these 5 were the means of inducing 92 more, and among them Cabnal, the cacique, to return; they were received with kindness, their houses given up to them, and the soldiers lodged in huts without the village. More Indians continued to arrive, until the number amounted to 400, most of whom were baptized. No discoveries had yet been made of the Itzaex Indians; and as the rainy season was near at hand, it was judged expedient to return with the troops to the capital, leaving only the garrison in the fort, and some of the missionaries to pursue the work thus favourably commenced.

Velasco, with his detachment, accompanied by Augustín Cano, and other ecclesiastics, left Cahabon, on the 28th of February, according to his orders: he proceeded by the mountains, and after marching a few leagues, began to meet with some of the same Chol Indians who had run away from the village established by Gallegos in 1675; having convinced them that it was intended to treat them peaceably and with kindness, 500 were

soon collected, who expressed their willingness to settle in villages, which was immediately done, and these settlers induced many more to join them. The domiciliated Chols soon gave information of the Mopans, a fierce and warlike tribe, spread over about 30 leagues of country, among whom neither Spaniards nor missionaries had ever yet ventured. The description given of this people, instead of discouraging the soldiers, excited their emulation, and they prepared to go in search of them. The commander having made the necessary dispositions, they departed, and with much labour cleared their way over precipices, rocks, and ravines, until they came in sight of the hovels of the people they were in search of: the number of families in this nation, we have been assured, amounted to between 10 and 12,000, dwelling in a country of exquisite beauty and great fertility, in a climate the most agreeable of any that had yet been discovered. On the first sight of the Spaniards, the natives were alarmed, and gave unequivocal demonstrations of making a stout resistance; but the judicious measures of the missionaries, and the prudence of the commander, so much disarmed their resentment, and calmed their apprehensions, that they soon opened a friendly intercourse: the result of which was, that the caciques were brought together, persuaded to exchange their present mode of life for a domestic one, and accept the offer of being admitted to the benefits of Christianity. Intelligence of what had been effected was sent to the governor at the village of Dolores, and also to the royal audiencia; submitting to their consideration, that advantages would accrue in building a

town in Mopan, to be inhabited by Spaniards ; as the land was of the excellent quality already mentioned, and the situation eligible for facilitating the reduction of the whole to settled habits of life ; from being in the centre of the unreclaimed nations, having Chol on the south, the Itza on the east and north, and the Lacandon on the west. The troops continued their march until they reached the extremity of Mopan, and pitched their camp about 40 leagues from the lake of Itza, having traversed 82 leagues of very mountainous country. On quitting this situation, the detachment pursued a route to the river Chaxal, 10 leagues distant from Itza. Velasco thought of passing the river, and attempting the conquest of Peten ; but the missionaries represented to him, that, as the numbers of the Itzaes were reported to be very great, their present force was inadequate to undertake so important an enterprise, more particularly as the soldiers began to be unhealthy, provisions to grow scarce, and the wet season was fast approaching : the commander acknowledged the force of these arguments, and determined to retreat ; but before leaving the territory of Mopan, a fort was constructed, and garrisoned by 30 soldiers, with some Indians, under the command of Pedro Ramirez de Orosco.

As soon as Barrios, the governor, had returned to the capital, he began to prepare for another campaign in the ensuing spring, and consulting the council on the subject, it was determined to penetrate again by Verapaz with 150 men, and by Gueguetenango with 100 : Barrios intended to have taken the command of this expedition also, but he died before the spring. Don José de Es-

cals, senior member of the royal audiencia, succeeded to the post of governor, and continued the preparations for the campaign: he nominated Bartholomé de Amezquita, oidor of the audiencia, to command the division of Verapaz; and Jacobo de Alcayaga, regidor of the city, to that of Gueguetenango. In January, 1696, the troops left Guatemala; Alcayaga, with his division, took the road for the village of Los Dolores; and on his arrival there, he found it occupied by upwards of 500 Indians, who had become Christians, and were leading a quiet and domestic life. Having refreshed his men, he resumed his march, accompanied by Rivas and other ecclesiastics, in search of two more Lacandon villages, called Peta and Mop, of which he had received information, and discovered them four days afterward; he was well received by the inhabitants, and the caciques gave their promise that they would remove to Los Dolores. Peta contained 117 families, and Mop 105. Not expecting to meet with any more Lacandons, he resolved upon building 15 boats, and embarking all his men on the river of Lacandon, in the hope of discovering the lake of Itza. After coursing many leagues both up and down the river, for the space of 2 months, without finding it, or even obtaining any intelligence that was useful, he determined upon returning, and reached Dolores on the 29th of April. An account of his progress was sent to Guatemala, and he afterward received orders to return thither, leaving a garrison in the fort of Dolores.

It being intended to build a church at Dolores, the Indians place of Pagan worship was pulled down to make room for it: the destruction of

their temple so much displeased the caciques, Cabnal and Tustetac, that they retired to the mountains with all their followers; however, the missionaries, and the soldiers of the garrison, succeeded in persuading them to come back, and this too with additional numbers, as in searching for them among the heights, they found 4 more small villages, of which Melchor Lopez and Antonio Margil had given information before.

Amezquita, with his force, reached Cahabon, and directing his march through the territory of the Chols, arrived at Mopan; he then continued his route leisurely, but Velasco, whose impatience could not brook this slow progress, earnestly entreated permission to advance with a part of the troops at a quicker rate: his request was complied with, but accompanied with a strict injunction not to penetrate more than 6 leagues beyond the River Chaxal. This command was not obeyed with the punctuality of a soldier, and he advanced as far as the lake, where, being attacked by the Itzaes, he was killed; and all his men, about 100, shared the same fate. Amezquita pursued his route, but not meeting Velasco at the appointed place, continued his march with a small escort as far as the lake, without obtaining any intelligence of him; he, therefore, returned to the Chaxal, where he had left the main body: from this place he sent an account of his operations to the governor, and requested farther orders. At this time, Don Gabriel Sanchez de Berrospe had succeeded to the government, and communicated the dispatches, as soon as he received them, to a council of war, at which the bishop, and several other persons, assisted: it was de-



cided, in this council, to recall both divisions of troops, to suspend the fortification that Amazquita had begun in the savanna of St. Pedro Martyr, and to abandon Mopan entirely; that as many of the Chol Indians as could be induced to quit their country should be transferred to the valley of Urran, and that no farther attempt to convert them should be made until fresh orders should arrive from Spain. In compliance with this arrangement, the alcalde mayor of Verapaz, in concert with the curate of Cahabon, sent 150 Indians into the wilderness to persuade some of the natives to join them; after much difficulty, they brought away 50 of the Chols that were called Uchins, whose huts had been burnt, and whom they found wandering among the mountains: the alcalde mayor of Amatique also sent some Indians from his jurisdiction, and they brought in 85 of the natives, who were afterward settled in Amatique: the Chols were placed in the village of Bethlem, whither the president sent clothing for them, which they received with every mark of satisfaction.

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### CHAP. XXIII.

#### *Of the Conquest of Peten, and the Reduction of the Itzaes.*

THE kingdom of Yucatan was known by the name of Maya, and its capital was called Mayapan.\* It was subject to a single chief, but after paying obedience to one monarch for a great

\* The substance of the present and preceding chapters has been taken from "the History of the Conquest of Itza," written by Don Juan de Gutierre y Sotomayor, an author whose cor-

number of years, the principal caciques revolted, and each declared himself independent lord of his own territory; by this rebellion the supreme sovereign was deprived of all his dominions, with the exception of the province of Mani, whither he retired, after having destroyed the large city of Mayapan, about the year 1420. One of the rebellious caciques was Canek, who headed the revolt in the province of Chichen Itza, distant about 20 leagues from the village of Tihóó, which is at present called Merida. Canek not considering himself sufficiently secure in this situation, retired with all his party to the most concealed and impenetrable parts of the mountains: he also took possession of the islands in the lake of Itza, and fixed his residence in Peten, or the great island. In this new territory the partisans of Canek increased in number to a very extraordinary degree: for when Peten was conquered, he had under his authority 4 governments and 10 provinces, each containing many villages; in each of the 5 islands in the lake there were 22 divisions, and according to the computation of the missionaries who went thither, there were in these islands alone from 24 to 25,000 inhabitants; whilst the Indians who dwelt on the borders of the lake, and in the clusters of huts dispersed among the mountains, were, by the same persons, said to be almost innumerable. The conversion of the Itzaes was repeatedly attempted by the Franciscans of the province of St. José of Yucatan; and one of them, Diego Delgado, lost his life in the enterprise, or, in

rectness is unimpeached: the reader who may desire a more detailed account of these conquests than what is here given, will be amply satisfied in consulting that work.

the language of his order, gained the crown of martyrdom. During the two campaigns narrated in the preceding chapter, it was the intention of the commander to get to the province of Itza if possible; and although Amezquita succeeded so far as to reach the lake, he was unable to pass over to the island of Peten: this arduous undertaking was however effected by the abilities and perseverance of Don Martin de Ursua y Arizmendi. This officer having, in 1692, the right of succession to the government of Yucatán, submitted a proposal to the king to make a road, at his own cost, from Yucatán to Guatemala; under an idea, that the intercourse which would thereby be opened between the province and the capital, could not fail to facilitate the conversion of the natives, by rendering those who were situated contiguous to the line of communication more domestic, and accustomed to the manners and habits of the Spaniards. The proposal of Arizmendi was extremely well received by the council of the Indies, and readily accepted; orders were immediately transmitted to the viceroy of Mexico, to the president of Guatemala, and to the bishop of Yucatán, enjoining each to afford Arizmendi every assistance that he might require: although these dispatches reached America in 1693, the orders were not carried into effect until 1695, when Ursua entered upon the government of Yucatán.

The road was begun the same year; in the first attempt it advanced but little: the work was resumed with a greater number of labourers in the month of June, commencing where a road had been begun several years before; they carried it forward 86 leagues, and established several vil-

lages for the Indians, who had joined in the labours and become converts. Ursua experienced various difficulties, which prevented him from continuing his operations until the beginning of 1697. In this interval, several embassies were interchanged between the governor of Guatemala and the king of Itza, and received at the respective courts with extraordinary solemnity; but either from a want of sincerity in Canek, or from the extraordinary arrogance and insolence of his subjects, they were not attended with any favourable results. On the 24th of January, 1697, Arizmendi set out from Campeachey; he sent a small force under Pedro de Subiaur in advance, with orders to halt near the lake, and cut wood for constructing a galliot of 45 feet keel, and a pyragua of smaller dimensions. In the month of March, the whole of the force reached the border of the lake, where they encamped, and threw up an intrenchment for security against surprise; here they remained until the vessels were completed. While they were thus preparing for farther operations, an Indian, a relation of Canek's, and the same person who had been sent ambassador to Merida, paid a visit to the general; he was desirous of becoming a Christian, and was christened, receiving the name of Martin Can. Ursua received him with pleasure, and shewed him much attention: many inquiries were made on various subjects, to which he readily gave answers, and among other things related, that when he was on his return from Merida, the Indians of Alain had informed him, that the people of Chatá and Pue, contrary to the orders of Canek, had killed on the very spot where the camp then

was, the persons who came from Yucatán, and in the Savannah, those from Guatemala, whom they had surprised while asleep. A few days afterward, Chamaxzulú, the cacique of Alain, with several other principal persons, arrived at the camp: there was also perceived a squadron of canoes approaching; that of the chief bearing a white flag: in these boats came the chief priest Quincanek, first cousin of the king Canek, accompanied by Kitcan, chief of another party; they were all welcomed with great ceremony, received presents, and were feasted in the best manner that circumstances would permit. Although they all came as messengers of peace, declared that they ardently desired the friendship of the Spaniards, and wished to be made Christians, yet the preparations observed among those of the lake, as well as those on shore, demonstrated their intentions to be warlike; the military officers readily perceiving that all these external signs of peace and amity were nothing more than treacherous attempts to deceive, judged it expedient to declare war against them, and enter their territories with fire and sword, to punish their deceit, and to avenge the death they had inflicted on the Spaniards. But the general, Ursua, firm in his determination to preserve peace as long as possible, issued an order, prohibiting, on pain of death, either officer or soldier to commit any act of aggression against the Indians. As soon as the vessels were equipped, Martin de Ursua, with 108 Spanish soldiers, and Juan Pacheco, the ecclesiastical vicar, with his deputy, embarked; leaving the camp defended by 127 soldiers, and many auxiliary Indians, with two pieces of ar-

tillery, 2 wall pieces, and 8 falconets, under the command of Juan Francisco Cortes. At dawn of day the galliot was under sail for the island of Peten; and now it became most unequivocally apparent, that all the proposals for peace were deceptive; the lake was almost covered with canoes, all directing their course towards the vessels, and as soon as they came within reach, a most furious discharge of arrows took place; the island was now perceived to be covered with armed people. The Indians kept up so continual a discharge of arrows, that it was alleged to be a miracle wrought in favour of the Spaniards, that none of them were killed; only two were wounded, one of whom being exasperated by the pain forgot the general's order, and fired his musket: this example was followed by all the others, in spite of every interposition of the officers to prevent such retaliation. The vessel touched the island, the soldiers jumped ashore, and kept up a continued discharge of musketry; the noise of which so terrified the enemy, that they sought safety in a precipitate flight: those of the island, as well as those from the canoes, leaped into the water in such numbers, that from Peten to the main land there was nothing to be seen but the heads of Indians, endeavouring to save themselves by swimming. The Spaniards entered the great town of the island called Tayasál, which they found deserted; the Spanish colours were hoisted on the most elevated point of Peten: the troops celebrated their victory by a thanksgiving for their escape from a danger so imminent, and the name of Nuestra Señora de los Remedios y St. Pablo was given to the island. This success

was obtained on the 13th of March, 1697 ; on the following day the territory was taken possession of in the name of the king of Spain, and the charge of it delivered to Juan de Pacheco, whom the bishop had appointed ecclesiastical vicar : in token of possession, the Pagan place of worship was dedicated as a Christian church ; water was consecrated, and afterward mass celebrated, at which the general and all the troops assisted. So great was the number of idols found in 21 places of worship that were in the island, as well as in the private houses, that the general, officers, and soldiers, were unremittingly employed from 9 o'clock in the morning until 5 in the afternoon in destroying them.

Three or four days after this conquest, some of the Indians began to return to the island ; and among them came 17 from Alain, one of the smaller islands : these Ursua employed in continuing the road that had been opened from Yucatan, until it joined that from Verapaz, which service they cheerfully performed. The general endeavoured by all possible means to attract the Indians to the islands, and those who came voluntarily he received and treated with the utmost kindness. In this demonstration of good will, Ursua was greatly assisted by his godson, the newly-converted Martin Can ; he brought many families to Peten, and among others Camaxzulú, the cacique of Alain ; this chief, in his turn, persuaded the king, Canek, and the chief priest, Quincanek, to come to Peten : the report of the kind reception given by the Spaniards to those who had taken courage to return, soon brought many others to submit to the authority of the

king of Spain. The other islands in the lake very soon submitted, without employing force against them. Amezquita sent a message to Cobox, the cacique of the Coboxes, who inhabited 12 villages on the borders of the lake, expressing his wish for an interview: the Indian chief replied, that he would be happy to receive his excellency at his own residence, as he and all his subjects were very desirous of having the honour of his visit. Ursua embarked with 40 men on board the galliot, and proceeded to the territories of the Coboxes. These Indians approached without arms to meet him, manifesting the greatest satisfaction at his arrival; the cacique himself entertained them with kindness, and offered submission in the name of his subjects, and also for himself. The Spaniards returned to their vessel, and coasting along the shores of the lake, visited the other villages of the Coboxes, at all of which they were received as friends. When Ursua saw himself completely master of Itza, he sent two officers, Alonzo Garcia de Paredes, Jose de Ripalda Ongay, and an escort of 10 soldiers, to Guatemala, with dispatches for the president and the royal audiencia, giving a detail of the successful termination of his expedition, a description of the island, and the advantages that might be derived from it; adding, that in order to preserve the conquest just achieved, it would be requisite to maintain there a garrison of 50 men; but, that much as he wished to support this force, at his own cost, by the great expense he had incurred in opening the road, and in subjecting Peten, his finances were now so much exhausted as not to permit his taking that additional charge upon himself; and,



for this reason alone, he now appealed to the royal audiencia for assistance. The court, in reply to these dispatches, gave Ursua many thanks, in the name of the king, for the important services he had rendered to the crown of Spain, ordered him to select the necessary number of men for the garrison from those under his command, and to appoint the proper officers, at the same time sending him money for their maintenance. The commander immediately set about building a redoubt on one of the most elevated situations in Peten; he appointed captain José de Estenoz governor, placing under his orders, together with the fort, its artillery and provisions, the galliot, with its captain, crew, and 25 soldiers: the king Canek, Quincanek the priest, and another relation of the king, against whom some crimes had been clearly proved, he left as prisoners, under charge of Estenoz. The island of Peten was by this time sufficiently well peopled by the return of its former inhabitants: the other islands were all reduced to obedience: 18 villages had also submitted: the work on the road was proceeding, and as the period of the rainy season was near at hand, Ursua determined to return with the troops to Campeachey.

In the early part of 1698, Ursua received letters from the vicar of Itza, which gave an account of Canek, Quincanek, and many others, having become converts, and received the sacrament of baptism. About the same time, Alonzo Garcia de Paredes arrived at Campeachey, on his return from Guatemala, and informed him the road that had been made from the lake to Verapaz was considerably too long, and that the president

wished another to be opened which should, if possible, be shorter and more direct; in compliance with this request, Ursua employed Pedro de Subiaur, and the pilot, Antonio de Carabajal, with troops for their protection, to survey and mark out a nearer road to Verapaz: this they performed, making the distance from the lake to St. Augustin, one of the villages of Verapaz, no more than 35 leagues. About the same period, the Itzaes, in one night, without any previous intimation of such design, suddenly abandoned the island, leaving behind them only the 3 prisoners and 12 women. A few days afterward they came back again, but only the women consented to remain in it, most of whom became converts. On the 24th of January, this year (1698), orders were again received from Spain, by the viceroy of Mexico, the governor of Guatemala, and the governor of Yucatán, for continuing all possible efforts to effect the conversion of the natives; and that they were to endeavour to settle some of them, by families, along the line of the new road, in order to ensure, at convenient distances, sufficient accommodation for travellers. The king also communicated to Ursua his particular thanks for the zeal and application he had shewn in his arduous undertaking, and appointed him governor and captain-general over all the territory that might be acquired by opening the new road; he was to be subordinate to the viceroy of New Spain, but independent of the governor of Yucatán, which appointment was made public in the town of Campeachey in November the same year.

Animated by these marks of royal favour, Ursua left Campeachey for Peten in January 1699, and

arrived there on the 11th of February; he was received at the garrison by the troops and other persons with every demonstration of joy. In the beginning of January, 4 officers and 200 soldiers set out from Guatemala; one division, under the command of Estevan de Medrano, marched for the village of Dolores; and another, under the general of cavalry, Melchor Mencos, who was the commander in chief, took the route of Verapaz, for the isle of Los Remedios. For this isle the governor sent also 8 missionaries, several armourers, blacksmiths, carpenters, bricklayers, caulkers, and other artisans; many Indian labourers, 25 families to be settled on such lands as might be found convenient, and also upwards of 1200 head of cattle and horses for the purpose of breeding. On the 14th of March, Martin de Ursua, with the governor and officers of the garrison, left the island, and advanced about a league on the main land to meet the two commanders, Medrano and Mencos: after an interchange of civilities, the whole party embarked on board the galliot, and passed over to the island. Here a contest of courtesy took place between the two generals, Ursua and Mencos, each wishing to serve under the orders of the other, which was finally terminated by agreeing that they should issue the necessary orders conjointly. A council of war was then held, in which it was resolved, that the town his majesty had ordered to be built should be founded on the margin of the lake; that a reinforcement of 30 men should be attached to the garrison, because there still remained 15 nations of Indians, to the eastward of Peten, to be brought under subjection; that the new road

marked out by Subiaur should be completed, and huts, bridges, and canoes built; that 50 Indians should be retained to cultivate milpas, or corn lands, for the public service, until 40 families of domesticated Indians could be sent from Guatemala to be employed in raising maize and pulse to supply the island. After this council broke up, the two generals sent the captain Juan Gonzalez, with a party of 12 soldiers, to look after the division that had marched for Dolores, and which ought to have joined the other party before this time; they did not arrive at Peten until the 1st of April, having lost their way, and wandered at random for 12 days. Captain Cristoval de Mendia with 30 men was sent to the deserted isle of Alain; captain Marcelo Flores with his company to the territory of the Coboxes; captain Marcos de Avalos had previously been sent out with a foraging party to collect maize, as had the Alferez Juan Guerrero with 40 soldiers for Zochemacal. All these officers received orders to use every endeavour to bring in the Indians who had retired to the mountains, or to persuade them, if possible, to return to their villages; and in fact great numbers were by their diligence and industry prevailed upon to resume their former habitations. After these operations it was resolved, as the health of the troops began to be impaired, to retire from the territory for the present; another council was held to appoint a commander of the fort, the soldiers that were to remain in garrison, and for the arrangement of other affairs. The different companies then commenced their march for Guatemala, taking the same routes by which they had arrived: general Mencos followed them.

with the company of Marcos de Avalos, to whom were also delivered the prisoners Canek, now called after his conversion Don José Pablo Canek, his son, and his cousin, who had, as it was presumed, instigated the Indians to their recent flight. After these departures, general Ursua and his troops set out on their return to Yucatán.

At Peten there remained Juan Francisco Cortés, as governor, judge of the province, and commander of the garrison; Bernardo Guerrero, captain of the galliot; a surgeon, armourer, carpenter; and other mechanics; the ecclesiastical vicar, Pedro de Morales; Diego Rivas, and four ecclesiastics; 14 families of Spaniards, some Indian servants, and the Indian labourers employed in cultivating the milpas. Soon after the arrival of Ursua at Campeachey, Don Roque Soberanis, the governor, died; and he succeeded him as captain-general and governor of Yucatán; to which he also united the government of Itza. Melchor Mencos arrived safely at Guatemala with his prisoners, who excited much interest among the inhabitants of that city, and were lodged at the residence of Mencos; how they were finally disposed of is now unknown, as the history of Villagutierre terminates with their arrival. There is no doubt but that the reduction of the Itzaes was completed, as, in the year 1759, there were in the district of Peten 7 villages, besides the chief place, which were served by 5 curates.

## CHAP. XXIV.

*Of the Wars carried on by the Spaniards in the Province of Chiquimula.*

THE province of Chiquimula de la Sierra was conquered by Juan Perez Dardon, Sancho de Baraona, and Bartolomé Bezerra, acting under the directions of Pedro de Alvarado; but not one of the historians of the kingdom has given a detail of the particular events of this conquest. Juan Godines, Juan Diaz, and Francisco Hernandez, chaplains of the army, were the first who attempted to introduce the doctrines of Christianity into this province; the Regulars, it is certain, never undertook the task, as none of the records of any of the orders make mention of it, nor have they had at any time missions within the province. In the year 1530, the capital having been thrown into some disorder by the arrival and extraordinary proceedings of the visitor Orduña, many of the Indians, and among others those of the district of Chiquimula, seized that opportunity of relieving themselves from the yoke of the Spaniards, and recovering their ancient independence. When this intelligence reached Guatemala, the inhabitants, though suffering much from the oppressions of Orduña, were animated by a fervent zeal for the service of the king, and lost no time in making the necessary preparations for bringing the rebels back to their duty. Hernando de Chaves and Pedro Amalin were appointed to take commands in this service of danger; they set out immediately with the troops, and directed their march to the

great village of Esquipulas, the principal object of the expedition.

The Indians of Jalpatagua, a people of a fierce and turbulent character, attempted to oppose the passage of the troops, but, after some smart repulses, they desisted, and left the road clear. The soldiers experienced great fatigues in fording the large rivers that intersect the country, and not less difficulty in procuring provisions; but their fortitude was superior to every impediment, and they penetrated into the rebellious province. Before they reached the village of Mitlán, they were attacked by its inhabitants, assisted by their allies. These fought with great fury and determination, and did not relinquish the contest until their lines had been three times broken. At length they dispersed, and Mitlán was taken possession of by the Spaniards. They halted here 6 or 7 days, and made overtures of peace to the Indians. In this interval, a very seasonable reinforcement of 40 infantry and 20 cavalry, with an abundant supply of ammunition and provisions, joined the main body from Guatemala. Thus strengthened and well supplied, after the troops had sufficiently rested, they set out for Esquipulas: on their march, they very nearly encountered a serious disaster; for being encamped on the acclivity of a hill, about night-fall, the officers, on examining the situation, thought the position not sufficiently secure, and determined to remove the camp: they ordered the men to strike the tents, descend in silence from the eminence, and pitch them again in a little valley below, that was much better protected against a sudden surprise; the troops had not been in this new po-

sition above two hours, when the whole camp was alarmed by tremendous yells, and they shortly saw the eminence whereon they had first encamped enveloped in flames. The march toward Esquipulas was immediately resumed, and, before reaching that place, they sustained two furious attacks from the Indians; one in passing a ravine, and another near a village that had been deserted. These attacks were resisted with their usual courage; the enemy was repulsed with very great loss, and the Spaniards advanced until they arrived within view of the intrenchments before Esquipulas. This was the capital; a strong place of arms belonging to a powerful cacique, being surrounded by strong works, and these defended by a great number of warriors. The Spaniards encamped very near to the intrenchments, and offered peace to the inhabitants and their defenders, as had been prescribed to the commanders by the king's orders. Three days were demanded to consider what answer should be given to these proposals; on the fourth they gave their decision, which was, that "more out of respect to the public tranquillity than from fear of the Spanish arms, they had determined to surrender;" and some of the chief men were sent to the Spanish camp as hostages. The troops then entered Esquipulas, and took up their quarters in the houses with the inhabitants, while preparations were made for rebuilding the villages that had been destroyed. Thus the whole province of Chiquimula submitted to the invaders, in the month of April, 1530.—(Lib. 1, de Cabildos, fol. 162.)

As the cacique of Copán, whose name was Co-



pán Calel, had been one of the principal persons in exciting the chiefs of Chiquimula and Esquipulas to revolt, and had also assisted them in carrying on the war against the Spaniards, Hernando de Chaves determined to punish him for these acts of aggression; and, as Esquipulas was now effectually subdued, to undertake the reduction of Copán. This city was one of the largest, most opulent, and most populous of the kingdom; the great circus, the cave of Tibulca, and other very sumptuous edifices, the remains of which are still in existence, bear ample testimony to the magnificence of the capital, now entirely deserted. The place is now known by the name of the Valley of Copán, situated on the boundary line between the provinces of Chiquimula and Comayagua; it was at one time within the jurisdiction of the first, but at present belongs to the latter, province. When the Spaniards arrived before it, it was so well prepared for defence as to be able to hold out not only against the small number of its assailants, but even against a large and powerful army: for, besides the numerous force belonging to the cacique, he was assisted by the troops of Zacapa, Sensenti, Guixar, and Ustua; so that he was able to form a camp of 30,000 combatants, all well disciplined, and veterans in war, equipped with macanas (or wooden swords with stone edges), arrows, and slings, and well stored with provisions for a long time. On one side, the place was defended by the ranges of mountains of Chiquimula and Gracias a Dios; on the opposite side, by a deep fosse, and an intrenchment formed of strong beams of timber, having the interstices filled with earth, in which

embrasures and loopholes were made, to enable the besieged to discharge their arrows against the assailants, under its protection from the fire of the latter. The Spaniards encamped a small distance from this work; and soon after, Chaves, accompanied by Gaspar de Polanco and some horsemen well armed, advanced towards the ditch, and made a sign that he wished to hold a conference with the caciques: this was acceded to; when Chaves, by means of an interpreter, delivered a speech, in which he invited them to preserve peace by an amicable arrangement: the Indians, however, being determined upon war, rejected every proposal; and when the cacique had finished his reply he discharged an arrow; this was the signal for a general attack upon Chaves and his squadron, that was immediately obeyed by a shower of arrows, stones, and pikes, which fell about them in such numbers, that the Spaniards were under the necessity of saving themselves by a precipitate retreat.

This refusal on the part of Copán Caelé greatly embarrassed Chaves in his operations; but after several consultations with his principal officers, he determined to make an attack the following day, upon a part of the intrenchment which appeared to him the least likely to make a vigorous defence. The infantry were, for this particular service, provided with loose coats stuffed with cotton, armed with swords, and each man carrying a shield for his defence; the horses were covered, and their riders protected by breastplates and helmets: thus accoutred they advanced towards the fortifications; the assault, however, was vigorously repelled by the Copanes, who were

prepared for it ; each man having a shield covered with the skin of the danta on his arm, and his head guarded by bunches of feathers : the attack was renewed, and lasted the whole day ; but the Indians plied their arrows, javelins, and pikes, with the ends hardened by fire, with so much dexterity, that they maintained their post : great numbers of them were killed by the Spanish cross-bows, and the fire of the arquebuses ; but these were immediately replaced by others, and Chaves seeing many of his own troops wounded, thought it advisable to retreat. This brave officer, who had fought in the thickest of the conflict, afterward deliberated, maturely and solicitously, upon the difficulties of an enterprise undertaken entirely upon his own responsibility ; he considered how irreparably the credit of the Spanish arms would suffer, were he to fail in achieving the object of his expedition : reviewing in his mind the arduous situation in which he stood, he was at a loss how to meet the dilemma, or what advice to follow. In this interval of anxiety, information was brought, that the ditch which defended Copán was not equally deep in all parts, and one place was particularly pointed out where the depth was but trifling. Encouraged by this news, he proceeded on the following day to that spot, with the determination of making an attack ; his progress thither did not escape the observation of the brave Copanes, who attentively observed every motion of their enemies : as soon as they perceived this movement, they manned the intrenchment with their bravest soldiers, who valiantly resisted every effort to approach the defences ; as the infantry were unable to make a lodgment on the intrench-

ment, the cavalry advanced to their assistance, and a very sanguinary contest ensued: the Indians brought their whole force to secure this point, and the Spaniards persevering with unconquerable intrepidity, stood like rocks, impassible to the pikes, arrows, and stones, of their opponents, which were incessantly showered upon them. Several times the infantry attempted to scale the intrenchment, but the force of the stones and lances, which they received upon their shields, tumbled them backwards into the fosse: this valiant resistance, however, cost the Indians innumerable lives. The battle continued long without the appearance of advantage on either side; at last, the determined courage of Juan Vazquez de Osuña decided the fortune of the day: this brave soldier, clapping spurs to his horse, leaped the ditch, and the animal being carried by the violence of the exertion, with its chest against the barrier, part of the earth and palisades gave way; the noise of the cracking timbers frightened the horse, and he plunged among the Indians who were near the spot, which so much alarmed them that they fled; many other horsemen immediately followed this daring example, and passed through the breach: the horses spread such terror among the Copanes, that, being attacked once more by the Spaniards, their lines were broken, and a defeat ensued; Copán Calel, however, was not yet conquered; he rallied his scattered troops, at a place where he had posted a body of reserve, and made a last effort to preserve his liberty: these soldiers, brave and dexterous as they were in the use of their weapons, were too few in number to retrieve his losses; they were unable long to resist

the Spanish arms, and suffered an overthrow. In this desperate state of his fortunes, the resources of the valiant cacique were not yet exhausted; he left Copán to its fate, and retired to Sitalá, a town at the extremity of his dominions: at this place he obtained reinforcements from the neighbouring chiefs. Finding himself once more able to undertake offensive operations, and his courage inspiring him with hopes of success, he advanced against his former capital, now in possession of his enemies; twice he attempted to repair his misfortunes, but these efforts only added to his late losses, that of most of his best officers and men; he was entirely routed, and his army destroyed: at last, taught by ill success that resistance was unavailing, and being urged by the advice of his friends, he consented to submit to the king of Spain's authority. Copán Calel retired to the neighbouring mountains, and sent ambassadors with a present of gold, feathers, and a mantle, to Chaves, from whom they received a kind welcome, and the necessary protection for the cacique to come to Copán, where he soon after arrived, and was treated with great distinction and kindness by Chaves.

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## CHAP. XXV.

### *Of remarkable Objects in the Province of Chiquimula.*

THE lake of Atescatempa, near a village of the same name, in the curacy of Jutiapa, receives two large rivers, the Contipeque and the Yupitepeque, but there is no apparent outlet for the waters in

any part of its extent; a small distance from the borders of it, at a place called La Doncella, a great quantity of water issues from the earth, and forms a broad deep river; as the discharge is always regular, this opening can be no other than the channel by which the waters of the lake are drawn off.

The celebrated cave of Peñol is another extraordinary object in the province of Chiquimula; the entrance to this cave is in the side of a mountain, on the estate called Peñol, a hereditary possession in the family of Don Thomas Delgado de Naxera: the tradition of the country affirms, that it extends through the mountains towards the village of Mataquescuinte, as far as the Rio de los Esclavos, a distance of about 11 leagues. This extraordinary subterranean passage has been but little examined: captain Juan de Salazar Monzalve, nephew of Antonio de Salazar, one of the early conquerors, and maternal grandfather of Don Delgado de Naxera, once determined to proceed to the extremity of it; but was not able to advance more than three quarters of a league, although he repeated his attempt several times: for arriving at that distance his lights were always extinguished, and without them every endeavour to proceed in total darkness was vain.\*

The same estate of Penol has also produced a much greater curiosity than the cavern, in some gigantic skeletons of such extraordinary dimensions, that of some the leg bones alone measured

\* The vapour that exhales from this cavern is azotic gas, fatal to animals that respire it; it speedily extinguishes lighted torches, and all bodies in a state of combustion.

7 quarters, and of others 2 varas, or 4 feet 10 inches, and 5 feet 6 inches English, in length, and all the other bones were of proportionate size. The historian Fuentes, who wrote in the year 1695, in tom. 2, lib. 4, cap. 11, mentions, that in his time Don T. Delgado Naxera and Don Christoval de Salazar carefully made several trials to extract some of these relics entire, for the purpose of removing them to Guatemala, but they could not succeed; for when they attempted to lift any one of them from its bed, it crumbled to dust. A discovery so minutely described by an author generally esteemed for ingenuousness and veracity, having the best means of information from his intimacy with the two persons just named, who were both related to him, may be received with some degree of confidence. It would perhaps be impertinent to claim credibility for this discovery, by reminding the reader, upon the authority of Genesis, chap. vi. that men of gigantic stature existed in the world, before the flood; and in times posterior to that event, we are informed by the 17th of the First Book of Kings, that the Philistine Goliath measured upwards of 3 varas (8 feet) in height: but without reference to remote periods, it may suffice to adduce a modern instance in the person of Martin Salmeron, native of a place in the bishoprick of Puebla de los Angeles, who arrived at Guatemala on the 14th of August, 1800: the stature of this man was 2 varas and two thirds (7 feet 2), and his bulk in due proportion; falling but little short of that of Goliath: this fact is familiar to all the inhabitants of the city, as Martin exhibited himself publicly, at a real for each person. About 4 months afterward, chance con-

ducted to the same city a striking contrast in the varieties of the human species ; this was a dwarf, a young man, 24 years of age, born in the village of Jalapa in the province of Chiquimula, who was only 1 vara and 4 inches high (37 inches), and well proportioned.

The great circus of Copán, the cavern of Tibulca, and the stone hammock, having been described in the geographical part of this work, it will be unnecessary to make farther mention of them in this place.

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## CHAP. XXV.

### *Of the Alcaldia Mayor of Amatique, and the Port of Dulce.*

THE jurisdiction of the alcaldia mayor extends 35 leagues from east to west, and 30 from north to south : bounded southward by the province of Chiquimula, northward by the bay of Honduras, westward by Verapaz, and lands of the unreclaimed Indians, and eastward by the province of Comayagua. This district is fertile in the extreme and very well wooded ; but it is broken, humid, and unhealthy. Its productions are sarsaparilla, Mechoacan, China root, many aromatics, barks and medicinal woods. In the mountains there are great numbers of lions, tigers, dantas, and baboons of very large size, so daring that they will attack a man ; an instance of which occurred to a hunter, who had chased and wounded a female with her young one ; but was prevented from taking her, by the males which surrounded him in such numbers, that had he not fortunately re-



ceived assistance from some other hunters who came up, they would have torn him to pieces. Reptiles, and noxious insects of various species, are innumerable.

Formerly there were 3 villages near the gulf of Dulce, *viz.* Amatique, situated near the gulf of Guanaxos, southward of the river Dulce; Jocolo, northward of the same river, where now stands the castle of St. Philip; and St. Thomas, south-eastward of Amatique. There was also, rather more than 3 leagues westward of Las Bodegas, or the Storehouses, and on the southern bank of the river Polochic, a town called New Seville, inhabited by Spaniards. Some Spaniards from the province of Yucatán, having traded to the port of Dulce, conceived the design of establishing a town in the vicinity of the port, to facilitate the commerce between the provinces of Guatemala and Yucatán. They applied to the royal audiencia of the confines, just then created, for permission to carry their plan into effect; this being granted, they chose a convenient situation, took possession with the usual ceremonies, and laid the foundation of a new town, about the year 1544.

There was good reason to expect from its locality, that this would rapidly become a flourishing town; being close to the river, near to the Bodegas, and but a short distance from the port; rendered it particularly suitable for all parties. To such persons who came from Spain, it was a desirable place of refreshment, after the fatigues of so long a voyage, particularly to those whose health had been injured by it: the merchants found conveniences for warehousing their goods, and provid-

ing every thing necessary to proceed to the capital; those of the capital had agents in the merchants of New Seville, to receive their merchandise, and forward it internally or externally, without loss of time; the inhabitants of the town possessed every advantage for carrying on an extensive commerce, and abundant means of enriching themselves honourably. In a very short time it became a place of considerable traffic, with upwards of 70 Spanish inhabitants, ordinary alcaldes and regidores, a military commandant, who was also civil lieutenant-governor in the province of the Gulf, which post was considered so honourable, that the president of the kingdom nominated Don Christoval Maldonado, one of his relations, to fill it.

Contrary, however, to all these well-founded expectations, the prosperity of New Seville was of short duration; its growing success excited envy, and many insinuations were made to the order of Dominicans, that the inhabitants ill treated the Indians of Verapaz, forcing them to labours beyond their natural strength, harassing them by incessant insults, and depriving them of their wives and daughters. Fired by zeal in the defence of their new converts, these pious fathers, without endeavouring to ascertain the truth of the allegations, hastened to the royal audiencia of the confines, and demanded an order to disfranchise the town and disperse the inhabitants. In support of this demand, they cited a royal edict of the 30th October, 1547, dispatched by the king to the governor Montejo, commanding him to disfranchise New Salamanca: this royal determination could not be considered

as extending to New Seville, for only New Salamanca, a town in the province of Yucatán, was named in it, and was therefore directed to Francisco de Montejo, the governor of Yucatán: whereas, had it been the king's intention to dismantle New Seville, he would indubitably have intrusted the execution of this rescript to the audiencia of the confines, to which jurisdiction the town belonged. The president Cerrato, and the judges of the audiencia, felt no scruples on this account; but without requiring other proofs of the offences charged against the inhabitants, than the bare assertion of the monks, or even permitting the inhabitants to defend themselves against the charge, promulgated a decree, commanding the governor, alcaldes, and inhabitants of New Seville, most peremptorily, and in the most rigorous meaning of the order, to quit the town, and even the province of the gulf of Dulce, on pain of death and confiscation of property, to the exclusion of any replication or appeal whatever, from the provisions of the decree. This iniquitous sentence was notified to the cabildo of New Seville, and duly submitted to on the 30th of October, 1548.

The three villages before mentioned were inhabited but for a short time, on account of repeated epidemics that carried off a great portion of the population: Jocolo was indeed re-peopled by Pedro Varona di Loayza, but with no better success.

About the year 1603, the pilot Francisco Navarro found, near the River Motagua, some Indians of the Toquegua nation, who were so gentle and docile that they readily submitted

to the Spaniards. Gaspar de Andrada, bishop of Comayagua, sent ministers to instruct them; but Remesal (lib. 10, cap. 20), says, this duty had been performed in so slovenly a manner, and the Neophytes were found, by the ministers of his order, so little improved in their knowledge of the Christian faith, as scarcely to be able to repeat the prayers in an intelligible manner: even the language which had been taught them could not be well understood, as it was a mixture of Latin and romance. This could only have been said by Remesal from an inclination to be satirical; for, as Fuentes observes, it would appear from this, that these learned missionaries were unable to speak either Latin or Castilian; for had they been acquainted with either of these idioms, they would have taught the Tequeguas in it. These Indians were settled in the village of Amatique, where although many of them died, some families of the race continued many years.

The spiritual concerns of the province of the gulf of Dulce were committed to the order of La Merced, who had a convent in Amatique; but as the ministers saw themselves exposed to the incursions of pirates, after New Seville was dismantled, and deprived of the assistance of the inhabitants of that place, whose alms helped to support the convent, they made a formal resignation of their mission to Christoval de Pedraza, bishop of Truxillo, in 1549; and this prelate sent a single curate to do the duty of the villages and the castle: the curacy is now extinguished, and a chaplain appointed to the castle by the archbishop of Guatemala. The province of Amatique was civilly governed, at first, by the governor of

New Seville, afterward by the alcalde mayor of Amatique, and at present by the castellan (warden) of the gulf.

This province is most worthy of attention on account of the gulf of Dulce, where for many years, ships arriving from Spain have discharged their cargoes. This, for the first 80 years, was done at Puerto Caballos; and at the same place also the flotilla of Honduras, as it was called, delivered their freights; but so great and so frequent were the losses and damages occasioned by pirates in the undefended harbour, that the ayuntamiento of Guatemala frequently petitioned the governors-general to appoint another port for the rendezvous of the ships, which might be more easily put in a proper state of defence to protect them from the depredations of the corsairs. Many years passed before attention was paid to these representations of the cabildo, during which time the incursions of the enemy continued: insults became so frequent, that at last the president, Alonzo Criado de Castillo sent the pilot, Francisco Navarro, to examine the coast, and ascertain if there was a port that could afford more protection than those of La Caldera de Punta de Castilla, and Puerto Caballos, which had hitherto been frequented. On the 7th of March, 1604, Navarro found one in the gulf of Guanaxos, close to the village of Amatique, that appeared to him much superior to the others in point of security, and which he called St. Thomas de Castilla. The alcalde, Estevan de Alvarado, was sent to examine and sound it: being in all respects a better harbour than the others, the ships from Spain were from that time ordered to make use of it.

In 1607, the fortifications and defence of port St. Thomas were talked of with great zeal, several councils and consultations were held, many grave deliberations followed, but no measures were taken. This same year captain Juan de Monasterios arrived with two ships, which he wished to unload in the new port; but finding it unprotected, he went to Puerto Caballos. Monasterios had made a voyage to this port in 1603, and being ready to sail on his return to Spain, was discovered in the harbour by the pirates, Pie de Palo, and Diego, the Mulatto, with 8 ships of 400 tons, and 5 launches, having on board all together 1400 men. Monasterios had only 2 ships, which being intended only as merchantmen, the crews were not numerous: undismayed by the great inferiority of his force, he put his two ships in the best possible state of defence, and kept his men at their quarters ready to receive the enemy. The corsairs attacked, and in the first encounter subdued the largest ship: they then grappled with the other, commanded by Monasterios; boarded him three times, and were as often repulsed. Enraged at this resistance, the attack was renewed with their whole force; the brave Monasterios performed prodigies of valour; but being wounded, having only 5 men left, and his ship so much injured as to be unmanageable, he was forced to submit. This disaster was one of the motives that induced the president to find out a safer harbour; but as the new port was not fortified in 1607, when Monasterios returned, he was exposed to another attack from the corsairs in Puerto Caballos. While his ships were taking in their freight, 12 Dutch vessels approached him: this unexpected visit

did not intimidate him; he put the ships in the best state of defence the circumstances would permit, and made a brave resistance, notwithstanding the great disparity of force. The action was maintained with obstinacy on both sides, as long as day-light lasted, was renewed the following, continued for nine successive days, and would have lasted longer, but the Spaniards fortunately sunk one of the Dutchmen, and so roughly handled the others, that they were nearly all injured in their masts: this damage damped their ardour, and they sheered off. To avoid another visit, Monasterios determined to fortify the port of St. Thomas himself: he levelled a platform upon a rock, and planted on it seven pieces of artillery which he took from the ships: by such a force it was moderately well defended, and became a much safer anchorage than Puerto Caballos. With this advantage, however, it was not long found to be a convenient place for discharging ships, as the country round about was so sterile as not to afford sufficient provender for the mules employed in transporting the merchandise. On this account it was abandoned, and the ships were afterward unloaded at Port Dulce, westward of St. Thomas. This port remained quite unprotected until 1646, when the president, Diego de Avendaño, ordered it to be fortified; and although he died soon afterward, the works were finished by Antonio de Lara Mogrobejo. They did not long remain in a perfect state; for in 1686, they were burned by the pirates, Yanques and Cocolen, and remained dismantled until the president, Jacinto de Barrios Leal, ordered them to be rebuilt in a regular form about 1694.

## CHAP. XXVI.

*Of the Island of Roatan, and others, in the Bay of Honduras.*

THERE are many islands in the bay of Honduras, but they are now nearly all uninhabited. The first, discovered by Columbus, in 1502, was Guanaja, which he named Pine Island, from the great number of that species of tree he found upon it. This island is 6 leagues north of the point Castile, or, as it is now called, Cape Honduras: the natives were of a mild and pacific character; and therefore easily taken by the officers and men of Pedrarias, who carried them away and sold them in Hispaniola. Five leagues westward of Guanaja, and 1 league from Roatan, lies Goamoretta. Besides these, there are in the gulf the islands Mata, Guayama, Utila, and Saono; and beyond the port of Guanajos lie Guaydua, Helen, and St. Francisco: coasting towards Cape Catoche are the islands Ibob, Lamanay, Zaratan, and Pantoxa: all these are very pleasant, producing some valuable commodities, and excellent timber. At the time of the conquest they were well peopled; but the hostilities committed against them, first by the Spaniards, and afterward by pirates who infested these seas, either destroyed or drove them away, and only Roatan, Guanaja, and Utila, remained inhabited.

The most important of all these islands, and the only one now peopled, is Roatan; this and the two last mentioned, remained quietly under the dominion of the Spaniards until the year 1642, when they were attacked by an English pirate.



No resistance being made by the Indians, Roatan and Guanaja\* were taken possession of. The occupation of these spots was of great advantage to the English, consequently of proportionate injury to the Spaniards: for, from being so near to the ports of the main land, the enemy were enabled to make attacks upon them whenever they pleased; or they could, with equal facility, intercept the commerce between this kingdom and Spain: this occupancy was also extremely pernicious to the inhabitants in a religious sense, as the heretics could not fail of perverting them by their detestable maxims. This last circumstance, more than any thing else, induced Luis de Cañizares, bishop of Comayagua, and Juan de Veraza, keeper of the fort of St. Philip de Lara, to stimulate the president to regain possession of them.

The governors of Guatemala and the Havannah, and the president of the audiencia of St. Domingo, were all interested, and joined in an expedition to expel the heretics. The governor of the Havannah sent 4 ships of war, well equipped, under command of the general Francisco de Villalva y Toledo, who shaped his course to Roatan, without touching at any of the anchorages, in the hopes of surprising the English: in this project he did not succeed; for although he arrived with his squadron in the harbour of Roatan an hour before day-break, he was unable to effect a disembarkation unperceived by the sentinels, who gave an alarm, and the trenches were immediately

\* Guanaja is one of the largest islands in the bay, being 28 leagues in circumference: it has a good harbour on the south side, the soil is fertile, producing cocoa, palm, coyol, besides many useful and valuable woods.

manned with a respectable force: the Spaniards attacked, and a brisk action was maintained until day-light without any advantage. The general then observing a part of the intrenchment that was not defended, kept his main body in its position, and detached an officer, with 30 men, to attack the weak part, in order to turn the enemy's flank: the attempt was unsuccessful; for the detachment, in advancing, got into a swamp that was impassable. Villalva still continued his efforts against other parts of the works, without any other advantage than killing a few of the besieged. Nothing decisive was effected, and at sun-set, having expended all his ammunition, he marched his troops to the beach, re-embarked, and sailed for St. Thomas de Castilla to obtain a fresh supply. From that port he sent to the captain-general an account of what had taken place at the island. Antonio de Lara Mogrobejo, then governor, assembled a council of war, and in compliance with its resolutions, dispatched, on the 4th of March, 1650, captain Elias de Bulasia, with 15 barrels of powder, and 6 quintals of balls, for the supply of the squadron. Captain Martin de Alvarado y Guzman was ordered from Guatemala, with 50 soldiers; and captain Juan Bautista Chavarria, with 50 more from the province of Chiquimula: these, when united to the squadron, increased its force to 450 men.

They immediately sailed for the island; and as the general knew how well the first harbour he had entered was defended, he thought it expedient to try his fortune at another part of the island, where there was a smaller one. On land-

ing, he was received by a body of troops who made an obstinate resistance; but having effected a breach in the intrenchment with 2 pieces of artillery, the Spaniards stormed it, and after a determined contest, the English were defeated. Subsequent to this victory the assailants suffered a great deal before they could reach the town; for having no guides, they missed their way, and wandered about 9 days, exposed to the violence of the sun by day, and unhealthy vapours by night: their feet were lacerated by the thorns of the coyols, and they were tormented by innumerable swarms of mosquitoes, ticks, and other venomous insects and reptiles. On reaching the town, or rather the village, they found it abandoned by the English, who had carried all property and provisions on board their ships, and left the island entirely. Villalva collected the natives, and having burned the place, returned to St. Thomas, in the neighbourhood of which the Indians had lands given to them; this expedition terminated in August, 1650.

Roatan was deserted from 1650 until 1742, when the English took possession of it again, and fortified it with materials which they had carried off from the city of Truxillo. They maintained themselves in it until 1780, when they were dislodged by the governor of Guatemala. In 1796, they once more made themselves masters of it, and stationed 2000 negroes for its protection. As soon as this invasion was known in the capital, the governor ordered the intendant of Comayagua to send Don José Rossi y Rubia to the island, in order to ascertain what state these negroes were in, that, from his information, the necessary ar-

rangements might be made for its reconquest. On the 17th of May, 1797, Rossi, with 12 officers, embarked at Truxillo on board a little vessel, armed with 4 small guns and 12 muskets, and reached the harbour of Roatan the following day. On the beach they saw about 200 men drawn up, armed with muskets and bayonets, apparently intending to resist a landing; on perceiving this, Rossi alone went on shore, and advancing to the commander of the troops, proposed terms of capitulation, which were accepted. Those who accompanied him then landed, the Spanish flag was hoisted, and the island taken possession of with the customary ceremonies. The village on the northern side was occupied by these republican negroes; but the southern side was defended by Caribs; Rossi and his companions proceeded to the village of these Indians, and quickly getting possession of a battery which they had constructed, offered similar terms of capitulation, which were accepted with as much satisfaction, as they had been received by the others. Rossi issued some orders, which the Caribs promised to obey, and on the 19th sailed for Truxillo, where he anchored on the 21st.

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## CHAP. XXVII.

*Of the Discovery of the Province of Honduras, and the Foundation of the principal Cities and Towns in it.*

It was intended not to consult the "General History of the Indies," in the progress of this treatise; but the native authors not affording sufficient information relative to the provinces of

Honduras and Nicaragua, it has been necessary to make use of Herrera's History, in order to give a satisfactory account of these regions.

The province of Honduras was the part of this kingdom, and indeed of all the North American continent where the Spaniards first landed. Herrera (dec. 1, lib. 5, cap. 6,) says, that Columbus arrived on the coast of Honduras in the year 1502, and landing at Point Casinas on the 17th day of August, Bartholomew Columbus took possession of the country in the name of the king of Castile. Columbus did not advance into the interior, but continuing his progress along the coast reached the province of Veraguas; and the province of Honduras was not explored until 20 years after its first discovery. The inducements that the Spanish commanders had for penetrating into this region were the following. As it is a natural propensity in the human mind to endeavour to rival, and even to surpass the enterprises of men who have rendered themselves memorable by their prowess; as the immortal Columbus had succeeded in rendering his name famous to the remotest posterity, by his discovery of America, an achievement as important as any one that had, up to that time, astonished the world; and as Vasco Nuñez Balboa had made the discovery of the Great Pacific, which next-to that of the continent was of the greatest moment, it then became an object of ambition to find out the channel by which the South Sea and the Atlantic were connected. Gil Gonzalez Davila sailed from the gulf of St. Michael, in the bay of Panamá, on the 21st of January, 1522, to search for this passage, and examined the coast as far as Chorotega,

which he called the bay of Fonseca, in honour of the archbishop of Burgos, Juan Rodriguez de Fonseca, president of the council of the Indies; but not meeting the object of his research in this direction, he returned to Panamá. He soon afterward sailed for Hispaniola, and from that island steered for the coast of Honduras or Guaimura, with the design of seeking for the channel, which he conjectured must exist between the two oceans. He arrived on the coast, and not being able, on account of bad weather, to enter Puerto Caballos, was under the necessity of throwing some horses overboard (from which circumstance the port was named), and taking shelter in the gulf of Dulce: he built a little village near Cape Three Points, on the eastern side of the gulf, to which he gave the name of St. Gil de Buena Vista; this was the first village the Spaniards occupied in the province of Honduras. Shortly after the arrival of Davila on the coast, came Christoval de Olid (who was sent by Ferdinand Cortes), and landed in a bay 55 leagues eastward of Dulce, on the 3d of May, 1523, which being the day of the holy cross, he called the bay Triumph of the Cross; he also laid the foundation of a town, and gave it the same appellation. He took possession of the country in right of the king of Spain, and nominated alcaldes and regidores of the new town. Herrera fixes the date of the foundation of Triumph of the Cross, St. Gil de Buena Vista, and the cities of Granada and Leon, in the year 1524; but it should rather be 1523: for as Cortes returned to Mexico from Hibueras or Honduras in 1526, after having been upwards of two years absent, as mentioned by Bernal Diaz del Castillo (chap.

193), Olid's arrival at Triumph of the Cross could not very well have been in 1524; as 2 years appear to be a very short space of time to embrace all that took place from his arrival on the coast till the return of Cortes.\*

Cortes having been informed of Olid's revolt, sent Francisco de las Casas against him, with 2 ships well armed. This officer arrived at Triunfo de la Cruz, and Olid immediately put his own men on board 2 vessels to prevent Las Casas from landing: a battle took place between the two parties, and lasted nearly the whole day: Las Casas sunk one of Olid's vessels; but just as fortune seemed to declare in his favour, a violent gale arose in which his ships foundered, and 40 of his men were drowned; the rest saved themselves by swimming ashore. Olid being victorious, got together, clothed, and well treated the remainder of Las Casas's people; and the return the ingrates made for his kindness was to murder him the first opportunity that offered. After this treacherous action, Las Casas obtained quiet possession of the country, and founded the city of Truxillo, so called from his native place in Estremadura, and which was for a long time the principal place in the province. Cortes receiving no information from Las Casas, determined to go in person to Honduras by land; making all neces-

\* This coast was called indifferently Guaimura, Las Hibueras, and Honduras; it received the first name from a village so called; the second was given by the first Spaniards who visited it, from finding here abundance of pompions, which in Castilian were called hibueras; the last was given by the Spaniards, who when they wished to land in Guaimura could not, for a long distance, find a convenient place, on account of the very great depth (hondura) of the sea on the coast.

sary arrangements for the security of Mexico during his absence, he commenced his journey at the head of a strong detachment. The hardships endured in traversing the country cannot easily be described; they reached the province, and not far from the gulf of Dulce met with some Spaniards, who were collecting sapotes; from these persons he received an account of all that had taken place in the bay of Triunfo de la Cruz and the valley of Naco; they also informed him that the town where Davila's people were residing was at no great distance. Cortes directed his march to that place, which was called Nito; on arriving there he found it situated near the sea, and that the people had removed thither from St. Gil de Buena Vista, which was now abandoned. He was received with the most enthusiastic joy, for the inhabitants were much distressed by the failure of their provisions: he fortunately was enabled to afford them assistance, as a ship arrived very opportunely from Cuba with a cargo of hogs, cassava, and other eatables, which he immediately purchased and distributed among those of Nito. He soon perceived the situation of this town was neither convenient nor healthy, and that the scarcity of provision was likely to continue, as there were no Indian villages or cultivated lands near it; he therefore embarked all the people of Nito, and conveyed them to Puerto Caballos, where he laid the foundation of a town called Natividad; settled 40 of Davila's people in it, and appointed Diego de Godoi governor. (Bernal Diaz, cap. 181.) This place also was abandoned, for it was found to be even more unhealthy than the one they had come



from, as one half their number died within a very short time, and Godoi with the survivors returned by order of Cortes to Naco. This was then the best town in the province of Honduras, well peopled, and abundantly supplied with provisions; the water, in the opinion of Diaz, was better than any he had met with in America. Gonzalo de Sandoval, with some soldiers, was sent there to keep the country in subjection, and to lay the foundation of another town; but on arriving at Naco he found it had been deserted. On the 11th of April, Pedro de Alvarado arrived with a commission as governor and captain-general of the kingdom of Guatemala; he came from Mexico with all possible expedition, on receiving intelligence that Martin Estete, acting under the orders of Pedrarias, had invaded the provinces of Chaparrastique and Cuzcatlan, now called St. Miguel and St. Salvador, and on this account brought with him a reinforcement of 80 soldiers; but on reaching the capital he found Estete had retreated, and that 90 of his men were then in the city; these 90, and the 80 who had accompanied him from Mexico, were sent under the command of his brother Diego de Alvarado, to build a town in the province of Tecultran, to which he gave the name of St. George de Olan-chito.

In the year 1536, the inhabitants of Naco, and indeed of the whole province, were in a state of violent commotion; there was a dissension among the king's officers, and party feelings had produced a great degree of excitement. The inhabitants were much exasperated by the severe government of Cereceda, a man of a cruel and ty-

rannic disposition ; the Indians had revolted and fled to the mountains, in consequence of which there was the greatest scarcity of every kind of provisions. In this state of famine, they represented their distress to Pedro de Alvarado, and most earnestly supplicated assistance. The governor set out immediately for Naco, where he was received with great joy, as it was conjectured his presence would produce a speedy remedy for all the evils they were suffering. In fact his arrival quickly changed the situation of affairs ; the governor Andres de Creda finding himself superseded in authority, and fearing the well-merited punishment of his excesses, cunningly tendered his resignation, in the hopes of evading it ; voluntarily giving up what he would have been deprived of by force. Alvarado accepted it, he appointed justices to inquire into abuses, and with the authority and ability of an experienced commander, adopted measures for calming the discontents ; he then proceeded to Puerto Caballos, where he founded the town of St. Juan, supplying it with a stock of cattle and other necessaries at his own expense ; about 11 leagues from this place, he founded the city of St. Pedro Zula ; and as the former was inhabited by factors, traders, and negroes, the latter was occupied by the officers of government ; the situation was considered more salubrious than that of St. Juan : but when the rendezvous of the shipping was removed to the gulf of Dulce, St. Juan was abandoned, and the population of St. Pedro greatly diminished. After the settlements of St. Juan and St. Pedro, Alvarado sent Juan Chaves with the greater part of the troops to search for a convenient situation for another town,

about midway between the provinces of Honduras and Guatemala, by which the commerce and communication between the two places might be facilitated. Chaves spent a long time in looking for a spot that would present the desired advantages, but without success; at last on arriving at a level tract, the soldiers exclaimed, "Thank God (Gracias a Dios), we have found a proper place!" and from this circumstance the town built there was called Gracias a Dios.\* The prosperity of the place increased so rapidly, in consequence of some gold mines having been discovered near it, that in 1544, only 8 years after its foundation, it was one of the most flourishing towns in the kingdom; and the royal audiencia of the confines of Guatemala and Nicaragua, that by the king's

\* A similar circumstance gave rise to the name of Cape Gracias a Dios; Columbus having arrived at Point Casinas in August, 1502, kept a westerly course, contending, with great difficulty, against the wind and a strong current, until he weathered a headland stretching far into the sea, and from which the land trends away to the southward, when he kept his intended course with ease; the sailors thanked God for having doubled the Cape, and it then received its appellation of Cape Gracias a Dios. The similitude of name between the two places, occasioned Herrera to confound the city Gracias a Dios, with the village that was built near Cape Gracias a Dios. In his "Descripcion de las Indias," fol. 27, he says that the city Gracias a Dios was founded in the year 1530, by the captain Gabriel Roxas, but it being abandoned, was repeopled in 1536, by Gonzalo de Alvarado; this does not accord with what the same author says in his Decada 6, fol. 13, just quoted; for if Alvarado gave orders in 1536, to choose a proper place for building the city, it manifestly could not have had its origin in 1530; and when he asserts that Roxas founded Gracias a Dios in 1530, he must be understood to speak of the village near Cape Gracias a Dios, which in his Decada 4, fol. 41, he actually refers to that year, as being founded by Roxas and soon afterward abandoned; and when he speaks, in his 6th Decade before mentioned, of Juan Chaves founding Gracias a Dios in 1536, he evidently alludes to the city.

order should have been fixed at Comayagua, was established in Gracias a Dios, as being a more important place than the other. Of the mines discovered within the jurisdiction of the city, the richest was that of St. Andres de Nueva Zaragoza; this is in a mountain of the valley of Sensenti, to the west of the city, and on the east of the valley of Copan, 60 leagues north-east from the city of Guatemala; the fable of the golden mountain seems to have been verified here. Fuentes asserts that with no other instrument than a wooden stake, poor people went to the mountain, and by merely scratching up the sand, found grains of the precious metal. He also says that in a mine belonging to Bartolomé Marin de Sanabria, more than a pound of gold a day was collected by the labour of himself and 1 slave only. The strongest proof that can be adduced of the riches of this mountain, was the appointment of an alcalde mayor for the purpose of superintending the working of the mines, and receiving the king's fifths; this officer was invested with plenary jurisdiction, both in civil and criminal matters, within the boundaries of the mines, and had the power of compelling a fourth part of the Indians, within a circuit of 12 leagues, to labour in them. These sources of wealth that were so famous for more than 100 years are now entirely exhausted, and the alcaidia extinguished.

In the year 1536, the king appointed Don Francisco Montejo governor of Honduras; this officer was then in Mexico, and sent Alonzo de Caceres to take possession of his government as his lieutenant: on arriving at Gracias a Dios, he assumed the command, dismissed the alcaldes and regidors,

appointed others, and sent an account of his proceedings to Montejo, who immediately set out from Mexico; on arriving at the seat of his new government, he made a distribution of lands, and exerted himself with great industry as well as prudence, to promote intercourse and good understanding with the neighbouring Indian villages. He sent Caceres on an expedition against the province of Cerquin to subdue its cacique, the brave Lempira, who had fortified himself in a strong post on a height, where he had a garrison of 30,000 soldiers, and defied his assailants for more than 6 months, when he was accidentally killed. By the death of Lempira, Montejo was relieved from the war against Cerquin, and the country being entirely pacified, he ordered Caceres to find out an eligible situation for a town, about midway between the two great oceans. In obedience to these directions, he explored the country, and pitched upon a spot in the valley of Comayagua, where he marked out a town that was called Santa Maria de Comayagua. It was intended by means of this place to obtain an easy communication with the Atlantic and the Pacific; its situation being about half way between Puerto Caballos and the bay of Fonseca, would render it a convenient intermediate depot; the climate being healthy, and the soil fertile, much of the sickness and waste of human life would be prevented; many of the fatigues and privations avoided that were usually experienced in the journey from Nombre de Dios to Panamá. When these circumstances were communicated to the king of Spain, he commanded an engineer, Bautista Antonelli, to survey the proposed route, and examine

carefully, whether the facilities of establishing this line of communication really were so great as had been represented to him; the engineer having finished his operations, reported that the difficulties would greatly overbalance the advantages, and the design was laid aside.

The foundation of Santa Maria de Comayagua was not suspended in consequence of this adverse report, and the town increased rapidly; it soon became the capital of the province of Honduras, the residence of the governors and the episcopal seat. The books of the cabildo having been destroyed by fire, much of its history remains in obscurity; enough, however, is known to prove that it was founded in 1542, as appears from a royal edict of July 5, 1557, which states "that it is now 15 years since it was first inhabited;" by a royal order, dated September 13th, 1543, the king commands that the new audiencia of the confines of Guatemala and Nicaragua shall reside in Comayagua, which was then to be called New Valladolid. On the 20th of December, 1557, the title and franchises of a city were granted to it. In the following year, 1558, on the 17th of September, Gonzalo de Carvajar was appointed by the royal audiencia of Guatemala, inspector of weights and measures (*fiel executor*), and on the 20th of September, it was decreed by the same authority, that the 3 regidores of the city, appointed by the royal chancery, were not to be perpetual, but that those who served the office 1 year, were to elect 3 successors for the following year; this number was afterward augmented. In the year 1561, the cathedral church of Honduras, until then held in Truxillo, was transferred to

New Valladolid ; this was done at the intercession of the bishop Geronimo de Corella, who obtained a licence, both from the king and the pope, for the removal of his see. In 1574, Bernardino Perez, provincial of the order of St. Francis, visited the provinces of Zonsonate, St. Salvador, and Honduras, for the purpose of establishing convents of his order, in obedience to the royal pleasure promulgated on the 11th of August, 1573, and on his arrival in the city of Comayagua founded the convent of St. Antonio.

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## CHAP. XXVIII.

### *Of the Discovery and Settlement of the Province of Nicaragua.*

IN the year 1516, Hernan Ponce and Bartolomé Hurtado, officers under the command of Pedrarias Davila, governor of Darien, discovered the gulf of Chira (at present called Nicoya, though originally named by the Spaniards St. Lucar), but they did not land. Six years afterward, on the 21st of January, 1522, Gil Gonzalez Davila, with the pilot, Andres Niño, sailed from the gulf of St. Miguel, and keeping close along shore to the westward, about 100 leagues, they found the bottoms of their ships were foul, and so much injured by worms, as to make it necessary to careen and repair them ; to do this they were laid on shore. During the time occupied by these repairs, Davila, with 100 men, advanced inland to explore the country, passing with difficulty through swamps, where they were sometimes forced to construct rafts to be enabled to

continue their progress. In this expedition they had interviews with several caciques, whom they found were not averse to become Christians: the most powerful of these chiefs was Nicoya, who, with all his vassals, consented to receive the rite of baptism, after which ceremony he presented Davila with a quantity of gold of 13 carats, to the value of 14,000 dollars, and 6 idols made of the same precious metal, telling him "to take the latter away, as he now had no farther occasion for them." In return, he received a few presents of Spanish articles, when Davila took his leave and proceeded into the territories of the cacique, Nicaragua, whose dominions were more extensive than those of Nicoya; the Spaniards sent to assure him of their peaceable intentions, and he willingly invited them to his capital, when he presented them with a large quantity of linen and ornamental feathers, besides 25,000 dollars' worth of gold; in return for this compliment, Davila gave him a silk cloak, a scarlet cap, and some other ornaments. This favourable opportunity of expatiating on the benefits arising from embracing Christianity was not lost, and an ecclesiastic who attended the expedition, explained to him some of its precepts. Nicaragua asked many questions relative to its doctrines, which shewed him to possess considerable talent and intelligence; in fact, he was the only Indian who had ever exhibited any thing like curiosity or acuteness on the subject. He was convinced by the explanations given, or at least, so well pleased with them, that he became a convert, and 9000 of his subjects followed the example. Davila after this success examined a great part of the province of Nica-



ragua, and the lake of Granada, after which he returned to Panama ; and at the latter end of the year 1522, went to Hispaniola.

While Gonzalez Davila was in Hispaniola, Pedrarias Davila exerted his utmost efforts to form settlements in Nicaragua, alleging that the country belonged to him, because some of his officers had discovered it in 1516, before Gonzalez arrived at Nicoya. With this intention, Francisco Fernandez de Cordova set out from Panama in 1523, at the head of some troops that Pedrarias placed under his command. Having arrived in the gulf of Nicoya, he landed and founded a town called Brusélas, which, however, only existed 4 years, for, in 1527, Diego Lopez Salcedo ordered it to be dismantled. He advanced about 30 leagues farther on, into the province called Nequecheri, and laid the foundation of the city of Granada on the margin of the lake ; he adorned it with a sumptuous church, and erected a fortress for its defence ; he carried with him the pieces ready framed for constructing a brigantine, in which he surveyed the lake, and found that it communicated by means of a river with the sea to the northward ; the river however was not navigable for the vessel. He afterward established the city of Leon, in the centre of the province of Imabite, and fortified it in order to defend himself against Gil Gonzalez, who was marching towards him by Olancho, and also as a protection against the Indians, who, to the number of 15,000, inhabited the neighbouring country. A few years afterward, Pedrarias founded the city of New Segovia. The general and extraordinary cortes wishing to testify their approbation

of the fidelity shewn by the ayuntamiento of this city, during the political agitations that took place in the province of Nicaragua, granted to it the title of *Muy noble y leal* (very noble and loyal) by a decree of December 8th, 1812. There was also in this province another city called New Jaen, situated between the lake of Granada and the sea, and northward of the river St. Juan; Gabriel de Roxas first began to settle it, by order of Diego Lopez Salcedo, in conformity to instructions sent by the king for establishing a settlement near the embouchure of the lake, for the purpose of ascertaining whether the river was navigable to the sea, and afforded a communication between the two oceans. The governor of the province was soon afterward superseded, New Jaen neglected, and there is not now a vestige remaining to mark its situation.

Besides the cities just enumerated, there are the town and port of Realejo, otherwise called Jaguei, or Cardon. This town was not established either by the governors of Nicaragua, or Terra Firma, but by some of the inhabitants of Guatemala, who set out with Pedro de Alvarado on his expedition to Peru in 1534, and stopping here for the purpose of building some ships for the armament, they ascertained the safety and other conveniences of the harbour, and determined to establish themselves in it; from the small number of settlers, the place received the diminutive appellation of Realejo: there is perhaps not a better harbour in the Spanish monarchy, and there are very few in the known world superior to it; in the first place it is capable of containing 1000 vessels commodiously; affording clean and

good anchorage in every part, and ships may lay close to the shore without the smallest risk or danger ; there is not the most trifling impediment to the passage in or out, and new vessels may be launched at all seasons, without the least obstruction. The conveniences for ship-building cannot be surpassed, as timber, cordage, sail-cloth, pitch, and tar may be procured in great abundance ; the supply of masts is inexhaustible. This branch of commerce might be most advantageously carried on, in fact a great number of vessels of all sizes were formerly constructed here, and were held in such high estimation, that Fuentes mentions that a galleon built in Realejo was sold at Callao for 100,000 dollars. The harbour could be placed in a respectable state of defence with the greatest ease, as a few pieces of cannon mounted in battery on the islet of Cardon would, from its eminence, completely command the entrance, and effectually protect the port. There was formerly a different channel into the harbour, from the one now used ; originally the passage was between the point of Isle Cardon, and the peninsula of Castañon, and ships proceeded up the river to the landing place at a village called Nuestra Señora del Viejo ; but the fall of immense quantities of rock, both from the Isle Cardon and the point of Castañon, during a violent earthquake, has made this passage impracticable ; the present channel lies between the north point of Cardon and the isle of Icacos, whence vessels have a clear course, and may run up with their bowsprits almost into the town.

The general cortes assembled at Cadiz, granted by a decree of January 10, 1812, permission for

the city of Leon to erect a university, and endowed it with such privileges as belong to the other seats of science in America; by another decree emanating from the same authority, in the same year, the province of Nicaragua was privileged to hold a provincial assembly composed of deputies from the districts of Leon, Costarica, Granada, Segovia, Nicaragua, Matagalpa, and Nicoya, which assembly was installed for the first time in the month of October, 1813.

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## CHAP. XXIX.

### *The Revolt of Rodrigo de Contreras.*

PEDRARIAS DAVILA, the conqueror and first governor of Nicaragua, died in July, 1531; in 1534, Rodrigo de Contreras, who had married Maria Peñalosa, daughter of Dávila, succeeded to the government of the province. While he held this command, the new laws, which prohibited all governors and officers of the crown from holding Indians as their property, arrived from Spain; to evade this order, Contreras made over all those that belonged to him to his wife and sons. At the same period the audiencia of the confines was also instituted, and that tribunal sent the licentiate Herrera, one of its judges, to examine into some alleged abuses in the administration of Contreras. Many charges were exhibited against him, and as it was ascertained that the transfer, which had been made to his wife and sons, was not executed, as the deeds imported, a year before, but subsequent to the promulgation of the new law, the Indians were taken from their pretended owners

and confiscated to the use of the crown; which decree of the judge was confirmed by the royal chancery. Contreras embarked immediately for Spain, to exculpate himself from the charges, and solicit restitution of the Indians that had been taken from him; in this he was unsuccessful, and the council of the Indies ratified the sentence of the audiencia. Hernando Contreras, determined to resent what he conceived to be an injury done to his father, and being encouraged by some soldiers who had come to Nicaragua from Peru, determined to try his fortune by a revolt; with this intention he provided a quantity of arms, and enlisted a number of partisans. The rebellion commenced with the murder of the bishop Antonio de Valdivieso, who was killed by Contreras, as it is said, on account of a quarrel that the prelate had had with Contreras the father. The next step was to carry off the episcopal treasury, and the government chest, with which the rebels left the city, exclaiming, "Liberty, long live prince Contreras." Hernando increased the number of his followers, collected more arms and horses, and sent emissaries to Granada, whence he obtained another accession of strength. With the people whom he had assembled from Leon and Granada, and the soldiers from Peru, who had been disgraced and banished from that kingdom, he proceeded to Realejo, where he seized 2 ships then in the harbour. With so prosperous a beginning, Contreras and his followers were greatly elated: they deliberated among themselves upon a plan of operations, and determined to sail for Panamá, to get possession of that place and Nombre de Dios; thence to make their way to

Peru, and excite the people to rebellion; in a word, Hernando was to be declared king of that country, his brother Pedro was to be made lord of extensive provinces, and all their soldiers to be loaded with riches. In this delirium they commenced their voyage, and fortune seemed to favour their designs. On the passage they captured some ships, and made themselves masters of others that were lying in the harbour of Panamá; the charge of the vessels was given to Pedro; Hernando landed with the troops and took possession of the town, making the bishop, the treasurer, the alguacil mayor, and several other persons of distinction prisoners; after plundering the inhabitants of whatever could be carried off, they marched to Nombre de Dios. The inhabitants of Panamá took advantage of their absence, to fortify and supply themselves as well as circumstances would permit, and when Juan Bermejo, one of Contreras' officers, returned the same night to keep possession of the town they would not permit him to enter; the troops he had with him being unable to force a passage, he retired and encamped upon a little eminence at no great distance; in this position he was attacked by the king's troops, whom he repulsed; a second attempt was made with better success, the rebels were defeated, 82 being killed, many taken prisoners, and the rest dispersed; Bermejo was among the killed. When Hernando heard of this misfortune, he attempted to escape by the way of Natá, and was afterward found dead in a swamp; Pedro being apprised of his brother's defeat, put to sea with his ships and returned to Point Iguera, where, perceiving he was likely to be attacked by 4 ships from

Panamá, he landed with all his followers ; Nicholas Zamorano with some soldiers disembarked from the Panamá ships in pursuit of Contreras, and captured 30 of his men, the rest, 8 or 10 in number, followed their commander, and were never heard of after. The victory at Panamá was obtained on the 23d of April, 1549, the anniversary of which, being St. George's day, has ever since been celebrated with great solemnity in the cathedral.—(Remesal, lib. 8, cap. 19, et seq.)

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## CHAP. XXX:

### *Of the Province of Costa Rica.*

THE name originally given to this province leads to a supposition that it was distinguished in former times by great wealth, either from the mines of gold, silver, and copper, that it contained, or from its commerce, which was in a very flourishing state, at the period Porto Bello was the rendezvous of the galleons. Whatever might once have been its importance, it is very certain that at the present time its condition is very deplorable ; the population is reduced almost to nothing ; commerce is annihilated ; and the mines are no longer worked : in fact, a province that in many respects merited particular attention, is now so much neglected, that none of the writers of this kingdom, or foreigners, take any notice of it. In order to give some few traits of the history of this district, it has been necessary to examine a report made in 1744, by Don José de Mier y Ceballos, to the engineer Don Luis Diez Navarro, who was sent into the province as inspector-ge-

neral of the garrisons, &c. Ceballos was a native of the city of Cartago, and says, in the preface to his report, that having on various occasions held the office of lieutenant-governor, he had many opportunities of examining the archives of the cabildo in that city, in which he found the royal edicts, orders, and other records upon which he drew up the information communicated by him.

He states, that in the archives of Cartago, he found documents dated so early as 1522, from which it may be inferred that the cities of Costa Rica are the most ancient of the kingdom, and also that this was the first part of Guatemala subdued by the Spaniards; for, if so early as 1522, the year in which Gil Gonzalez Davila made his first entrance into Nicoya and Nicaragua, the capital of Costa Rica was of sufficient consequence to require the residence of a government secretary, it is clear that it must have been one of the earliest founded by the Spaniards. Juan Solano and Alvaro de Acuña are the officers to whom the original conquest is attributed; when George de Alvarado entered the province he subdued the villages of Turrialba and Suerre, on this account the possession of the former place was granted to him for 3 lives, *viz.* of himself, his son, and nephew. It appears by an edict preserved among the records, that the first governor and captain-general of Costa Rica, was Diego de Astieda Chirinos, to whom the king granted the office for life, and for the life of one of his sons; and prescribed the boundaries of his jurisdiction, which were to extend on the sea-coast of the Atlantic, from the mouth of the River St. Juan to



the island Escudo de Veraguas; and on the Pacific Ocean from the River Nicoya to the River Boruca.

St. Jago de Cartago is the capital of the province; it received from Philip the Second, on the 18th of August, 1565, a grant of armorial bearings, *viz.* on the superior part of a shield, a lion, Or, on a field, azure; on the inferior part, a castle, Or, on a field, gules, a bordure, argent, with 6 eagles, and the motto "Fide et pace:" in this city the Spaniards and Ladinos inhabit separate quarters; in that occupied by the latter there is a sanctuary dedicated to Nuestra Señora de los Angeles, which is much frequented by the people of the surrounding country, on account of a miraculous image said to have been discovered by a female Indian in a *stone*. The first situation of Cartago was near the village now called Garabito, close to the harbour of La Caldera, and the city of Esparza: it was next transferred to a spot not far from the River Taras, and afterward removed to its present site.

The city St. Espiritu de Esparza, was originally situated on an eminence, indistinctly seen from the harbour of La Caldera, but some years afterward transferred to the position where it now stands, as more convenient for participating in the advantages of the neighbouring harbour, as well as affording better land for the purposes of agriculture. It rose into prosperity in a short time, from the commerce carried on with Panamá, and the kingdom of Peru; its population was considerable, and the ayuntamiento respectable, the alcalde mayor usually filling the office of deputy governor.

The whole province was well peopled, the arable lands in a good state of cultivation, the pastures covered with cattle, horses and mules, in which a considerable trade was carried on with Carthagena and Puerto Bello, from the harbour of Matina; and with Panamá and other ports of the Pacific, from La Caldera. Its prosperity and riches exciting the cupidity of adventurers, in the year 1666, a body of 1200 men disembarked in the port of Matina or Moin, and immediately marched towards Cartago. As soon as intelligence of this invasion, by a combined force of French and English pirates, reached the city, the governor marched with all the force he could muster towards the village of Turrialba, 10 leagues from Cartago, by which the enemy must of necessity pass. Having nearly reached the village, he took post on an eminence that commanded it; the enemy had taken up their quarters in the village, and at day-break before they were ready to march, the Spaniards beat to arms on the hill, with as much noise as they could possibly make, and opened a fire upon them; by this unexpected attack, the invaders were thrown into confusion and made a precipitate retreat towards their ships; the Spaniards pursued them a little distance, and having made a few prisoners returned to Cartago; the captives were for some reason or another put to the torture, most probably for the purpose of building a miracle upon their confessions, as they were made to declare that the cause of their taking to flight so hastily, was, seeing immediately after their quarters had been beaten up by the Spaniards, a numerous army on the height commanded by a female; in

confirmation of this declaration several of them became Catholics, married and settled in the province. This host of warriors, with the heroine at their head, could be no other than the holy Virgin with an army of saints, who had hastened to the protection of the faithful, and consequently was entitled to more than ordinary veneration; therefore the governor, cabildo, and inhabitants unanimously chose her to be their patron, and promised to go annually in procession to the sanctuary of Ujarraz, 2 leagues from the city, to worship her image; this *august* ceremony continues to be performed in the month of May, even at the beginning of the 19th century.

A few years afterward the pirates in the Pacific, upon two occasions, attacked Esparza, plundered, and set it on fire: left by these disasters in so ruinous a state, it was abandoned by the inhabitants, some of whom went to Nicaragua, and others retired to their possessions in the country. On the coast of the Atlantic many attempts were made by Morgan, Lorenzillo, and other bucaniers, with various success; the Mosco Indians made frequent incursions by the harbour of Matina, and usually carried off cocoa, slaves, servants, or in fact whatever they could obtain. The incessant acts of hostility to which the inhabitants were exposed, induced the king of Spain to station a company of 100 soldiers, with proper officers, in the province, to protect it from such insults.

## CHAP. XXXI.

*Of the Conquest of Tologalpa.*

THE historian Francisco Vasquez details at great length the conversion of the idolaters of Tolagalpa and Taguzgalpa, in the 1st treatise of his 5th book. In this and the following chapter it is intended to give a compressed history of these events, omitting many particulars, which, although curious, would extend the account much beyond the limits of a compendium. On referring to the descriptions of these provinces in the former parts of this work, it will be observed that Taguzgalpa extends along the shore of the Atlantic from west to east; from the River Aguan to Cape Gracias a Dios; Tolagal pastretches from north to south, from that cape to the River St. Juan; the River Tinto dividing one province from the other. Although the natives of these regions are known by the general names of Xicaques, Moscos, and Sambos, they are composed of many nations; some are called Lencas, others Payas, Albatuinas, Tahuas, Jaras, Taos, Gaulas, Fantasmas, Iziles, Motucas, and many others; all these nations speak different languages, have distinct governments, manners, and customs; and they are also distinguished by variety of colour, some are white, others black, and others red or copper colour.

Information relative to the tribes inhabiting the northern shores had reached Spain, and some mention had been made of them in decrees, dated 30th of October, 1547, 31st of August, 1560, and 2d of July, 1594; in the latter, Philip the Second commanded that a minute detail of all circum-

stances regarding the native inhabitants, and of the best means that could be adopted for reconciling them to the Spanish government, should be transmitted to him. About the same period Francisco Salcedo and Antonio de Andrada, two ecclesiastics endued with religious fervour, endeavoured to penetrate to the interior of these provinces, and try how far it was practicable to introduce Christianity among the natives. Estevan Verdelete, another zealous promoter of the same benevolent plan, made every possible effort to commence the work of regeneration. In the year 1593, he joined a mission under Pedro de Arbolada, and as long as he remained in Guatemala, was incessant in his endeavours to procure an opportunity of carrying his design into execution; this was at length obtained, for in the year 1603 he was elected guardian of Comayagua, an employment which he accepted with the greatest joy; for as this city is only a short distance from these provinces, the means of getting into them would be greatly increased and facilitated by his residence there. He communicated his design to the provincial, who granted a licence to proceed with his object, and to take such measures as might appear to him the most conducive to the conversion of the infidels.

On the arrival of Verdelete at Comayagua, he diligently set about inquiring by what route he could most readily effect an ingress into the territories of the Xicaques. Having obtained some information, and reconnoitred the nature of the country, he determined upon making his first attempt by the river of New Segovia, under the guidance of some Indians, to whom he explained

his design ; they assisted him, in all appearance, to the utmost of their abilities, but the traitors, after having conducted him and his companion Juan de Monteagudo into the mountains, deserted and left them in a frightful wilderness, without food, without a guide, and deprived of all human assistance. Thus abandoned, their fortitude did not forsake them ; they calculated their position, as nearly as they could, by the course of the stars, and after incalculable fatigues and difficulties, made their way through wilds and over precipices, that to minds of less strength would have opposed impassable barriers, until they succeeded in escaping from the labyrinth they were involved in, and returned in safety to Comayagua ; they immediately afterward set out for Guatemala to assist at the provincial synod, held in 1606. Verdelete requested permission from this assembly to proceed to Spain, for the purpose of explaining to the king what means ought to be taken to ensure the conversion of the Pagan population of Honduras. This demand was granted, and he was also furnished with powers to vote in the name of the provincial synod, at the general chapter of the Franciscan order that had been convoked in Toledo. He immediately departed for Spain, and on his arrival there made a report to the royal council of the great population and barbarous state of the inhabitants ; of the deficiency of competent ministers to take in hand their instruction, and explain the advantages that would result from their embracing Christianity ; he also proposed the most efficacious methods of obtaining this object. From his report, the supreme council was fully convinced of the importance of

the undertaking, and a decree was issued on the 17th of December, 1607, commanding that Estevan Verdelete should be supplied, out of the royal revenues, with whatever might be necessary for his subsistence, and all the aid he might require; that he should be allowed to select 8 persons to assist him in the reduction of the Xicaques; that he should be authorized to establish convents of the new converts, if such a measure should appear to him expedient, in any of the villages he might form, provided the number of such convents did not exceed 6, and which were to be subject to the provincial of Guatemala. Finally, the president, the bishops of Comayagua and Nicaragua, and the prelates of his order, were strictly enjoined not to impede his operations; and, on the contrary, were strongly recommended to assist, with all their powers, in the prosecution of this arduous enterprise.

On the 13th of October, 1608, Verdelete returned to Guatemala, at the head of a mission consisting of 28 persons, including the 8 specified in the decree for this particular service; he was also the bearer of the order of the supreme council. He wished to proceed immediately to Tologalpa; but the arrangements he found it necessary to make, detained him another year in Guatemala, before they were fully completed. In October, 1609, he quitted the capital with his particular friend and companion, Juan de Monteagudo; and in passing through Comayagua they added to their society Juan de Vaide, curate of Olancho, Andres Marcuello, vicar of the convent of that city, captain Daza, and 3 other Spaniards of Olancho, who being acquainted with

the country, and devoted to the interests of their religion, readily joined the party. These indefatigable men continued their journey to New Segovia, and entered the mountain district by the route of the River Guayape. For several days their progress was through sterile wilds; they passed many rivers, some in canoes, others on rafts, and at last came in sight of some hovels of the natives. The Indians advanced to meet them, bringing large quantities of flowers, which they strewed upon the ground, or threw upon the persons of the party: they were attended by a sort of music, to which they danced, and shewed many other demonstrations of excessive joy: there were, however, some among them painted black, with plumes of feathers on their heads and lances in their hands, apparently more inclined for war than a peaceable interview; this made the visitants suspect treachery.

The zealous missionaries commenced the work of regeneration without loss of time; a large cross was erected, around which they assembled as many Indians as they could collect, and explaining to them, as well as circumstances would permit, some of the sacred mysteries, made a brief recapitulation of the Holy Scriptures from the creation of the world to the coming of the Redeemer. Verdelete declared he would pass the remainder of his life among them, if necessary, to instruct them in the way of salvation. After this discourse it was proposed to cover in a place with boughs of trees, to be used as a church, and the Indians with great expedition formed a large hut for that purpose, besides several smaller ones as habitations for the fathers. Every effort was



made to obtain the good will of the natives, by kindness and caresses, the adults were instructed and the children baptized: the success was so great, that although the Indians were discovered only at the latter end of January, yet by the 24th of February, which was Ash-Wednesday, there were many whose conversion was so far completed that they received baptism. The season of Lent was passed in giving instruction to such of the stragglers as came from the recesses of the mountains: processions were made, at which they assisted: Passion week was celebrated, and some, who were thought sufficiently capable of understanding the nature of the rites, admitted as communicants; others attended the public worship with every appearance of sincere devotion. The exertions of the ministers were compensated by 130 converts, besides the baptism of many children; it being now ascertained that the tribes in this district were very numerous, more assistants were deemed necessary; Verdelete therefore wrote to the provincial of Guatemala to give an account of the progress that had been made, and to represent the want they were in of a reinforcement of missionaries.

While these unwearied labourers were exulting in the success of their work, difficulties unexpectedly presented themselves; the Lencas and Mexicans who lived together, for some cause or another disagreed, and great dissensions took place between them; to these disputes Verdelete was able to apply a remedy speedily, by separating the two tribes, and placing them in distinct quarters under the superintendence of different

ministers. The next disaster was of a more serious nature, for the unconverted conceived a violent hatred against the converted Indians, as well as against their instructors, and impelled by a blind passion for revenge, formed a scheme of setting fire to the village; but before putting this into execution, they contrived, by using promises and threats, to induce the Lencas and Teguacas to quit their dwellings secretly. The missionaries observing that the numbers of these 2 nations decreased every day, began to look into the cause of this unexpected secession, and very cautiously made inquiries among the children, from one of which they ascertained that the wild Indians intended to burn them, and that they were to be thrown into the fire that very night. It was evening when this alarming intelligence was obtained; Verdelete immediately communicated it to his brethren, exhorting them to be firm, and still persevere in their undertaking; he was himself enthusiastically devoted to this service, and impressed upon the minds of his companions that it would be more glorious for them all to suffer martyrdom, than relinquish the work they had commenced. In the midst of these pious incitements, about midnight they were roused by horrid yells, and, rushing out of the hut, perceived the whole village in flames; great numbers of the Indians, who had blackened themselves to be the more terrific, were running about, some armed with lances, and others carrying torches, with which they were setting fire to the hut that had been erected for the church. Verdelete seized a crucifix and ran towards them; his resolute demeanour repressed their fury, and he severely up

braided them for the baseness and treachery of their conduct; animated by this example, all the other missionaries, and the rest of the party, sallied forth against the Indians, now in some degree awed, and threatened them with the vengeance of God, if they persisted in the atrocious attempt; assuring them that they did not fear to die, but that their death would draw down innumerable evils upon those who might occasion it: so much courage, and the dreadful punishments denounced against them, alarmed the idolaters to such a degree that they fled hastily to conceal themselves in the mountains. At day-break, the Spaniards found they were alone, and on visiting the different places where the Indians had dwelt, could not discover a living creature in them. The missionaries now determined upon returning to Guatemala, to give an account of what had happened.

On arriving in the city they were received with every testimony of joy for their escape; they made a report to the president of all the occurrences that had taken place, and as the attempt at reducing these nations was not to be abandoned, the governor assigned them an escort of 25 soldiers, which he placed under the command of captain Alonzo de Daza. The provincial, on his part, wishing to give all the interest in his power, to the renewed attempt at converting the Xicaques, issued letters-patent to his province, requesting such of the religieux as were desirous of contributing their assistance, to make their inclinations known to their respective prelates, in order that a proper number of competent persons might be selected. All arrangements being completed, the expedition was in readiness to leave

Guatemala by the end of the year 1610. Verdelete preached a sermon, in which he took leave of the inhabitants, whom, in a prophetic spirit, he told they were listening to him for the last time. The party reached the confines of Tologalpa in April, 1611, having been delayed sometime in Comayagua by the ill health of Verdelete; they found some of the Lencas living among the Christians, and by their means succeeded in drawing others from their retreat in the mountains; each day brought in more, both of those who had been before baptized, as well as Pagans; the latter, as fast as they acquired the requisite instruction, were also admitted to baptism; and the whole settled in small villages, on convenient spots.

The ministers wished to go personally in search of those converts who had escaped at the time of the conflagration; Daza, however, persuaded them to desist from this attempt, under an idea, that although the Indians themselves invited their presence, and had even offered canoes to pass the river, yet their intentions were treacherous, as many of them were armed; he proposed to precede them with his soldiers, and ascertain the posture of affairs, as he had strong reasons to suspect some lurking danger. Daza soon found his suspicions were not ill founded; for although at first he was received with kindness, the natives had no sooner collected in sufficient force, than they attacked him; he repelled them with difficulty, and effected his retreat, but not without some of his soldiers being killed. The hatred to the Christians was not appeased by this retreat; in fact, it was seriously increased by a soldier having killed an Indian who had struck him, and

as this retaliation greatly exasperated them, they contrived fresh schemes to satisfy their revenge. They sent to tell the fathers they were very sorry for the past disputes, and wished to be made Christians, if the Spaniards would come into the mountains to them, but hoped they would leave their fire-arms behind, as they desired to avoid war, wished for peace, and to become good friends. Confiding in these pretences, notwithstanding the evidence of past events, the ministers were for proceeding instantly to meet the Indians; but Daza again restrained their ardour, offering to go with some of the soldiers, without arms, to tell them, on the part of the missionaries, that they would be pardoned for what had passed, and had no reason to be alarmed; and that the fathers would come among them with pleasure to give instructions and prepare them to become good Christians.

Daza set forward on his mission, recommending to the fathers not to move from their present situation without receiving a letter from him; at the expiration of 4 or 5 days, 7 canoes were seen descending the river, and those who came in them, told the ministers that Daza desired they would come to him: on being asked for the letter, the Indians made several excuses, which the credulous missionaries readily believed, although the soldiers advised them strongly not to confide in those who had before been so treacherous; but these infatuated men, full of apostolic zeal, and sighing for the crown of martyrdom, replied, that no time could be more propitious for obtaining what they so much desired, and with some of the soldiers entered the canoes; they

proceeded a considerable distance without observing any thing to create distrust: at last, on turning a point of land, they saw the declivity of a hill covered with a multitude of Indians, painted black, with helmets of feathers, and armed with lances: they also saw elevated on the point of a long lance the head of Daza, and upon others, the hands of some of the soldiers. Verdelete, who landed from the first canoe, began to address them with reproaches for their treacherous conduct: he rebuked them for their idolatry, and threatened them with the anger of God for the murders they had so atrociously perpetrated: these upbraidings infuriated them to the utmost; they gave a signal by sounding a sort of pipe, and immediately fell upon the defenceless priest, inflicting innumerable wounds, which he, like another St. Stephen, received upon his knees, praying for his murderers; they then transfixed his body with a lance, and cut off his head. Juan de Monteagudo was killed in the canoe, and nearly all the soldiers shared the same fate. This melancholy event occurred, according to the most probable computation, on the 16th of January, 1612.

The barbarians celebrated their triumph by a feast, in which they devoured the arms, legs, and thighs of those whom they had slain; and made use of their skulls as drinking cups; of the vestments and ornaments they made dresses that were used in their dances; the chalices, and other utensils of the altar, were broken to pieces, and made into pendants for the ears and noses. So great was the wildness of their joy at this horrid banquet, that many died of excess, others were

dashed to pieces by falling over precipices, and several were drowned ; at least such was the information given by the Indians to a missionary who in after times visited the country.

For many years the Indians of Tolotalpa saw nothing more of the Christians ; not from the want of zealous men who wished to continue their exertions, but because the prelates did not think proper to grant permission. Antonio de Andrada, indeed, embarked at the port of Truxillo, with the intention of visiting this inhospitable region, but was driven by stress of weather almost to the coast of Tobasco, an immense distance from it : other persons belonging to the convent of Truxillo also embarked there, with the same intention, but they could not accomplish a landing either on the shores of Tolotalpa, or Taguzgalpa.

The time however arrived when these attempts were to be renewed. In 1674, some Indians of the Pantasma and Paraka nations came to Guatemala, to request Fernando de Espino, who was then provincial of the Franciscans, to go and instruct their countrymen, and settle them in villages ; Espino conferred with the governor on the subject, and as it was ascertained that these were distinct nations from those in which Ovalle and his companions were employed, a determination was made to send another missionary into that region. Many persons offered themselves to undertake the service, but the choice fell upon Pedro de Lagares, a young man in all respects qualified for the hazardous enterprise. He set out on his mission, and arriving at New Segovia, established a seminary, in which the religieux of

the province might be prepared for undertaking missions into the mountainous district. He applied himself sedulously to his task, made frequent excursions into the mountains, and was successful in bringing each time several of the natives, whom he settled at 2 small villages in the valley of Culcali, situated about 5 leagues from the hilly country; these numbers went on increasing by new converts that Lagares made in each journey, and also by others, who voluntarily came to solicit instruction; so that by the month of October, 1678, there were, in the villages of St. José, Paraka, and St. Francisco Nanaica, more than 200 Indians who came to confession, besides children, as appeared from a certificate signed by the two captains, José Vasquez de Coronado, and Manuel Diaz de Velasco. Pedro Lagares continued his labours for 5 years, and died at Segovia, July the 24th, 1679, at the age of 35. By his death the work of conversion was for a time suspended, as the person who had at first been his coadjutor, was obliged to return to Guatemala on account of ill health. When the death of Lagares was announced by the alcalde of Segovia to the provincial of the Franciscans, letters-patent were dispersed throughout the province, inviting the ecclesiastics who were willing to engage in the service, to make known their wishes, in order that a successor might be elected. Many offers were made, and a person was chosen as chief of the mission, who, on the 22d of September, 1679, set out for the place of his destination; and in the following year 2 others were sent as his colleagues. These 3 exerted themselves so actively, that in 2 years



more than 300 Indians were baptized. For several years rapid progress was made in the conversion of the natives of this province, fresh assistants being occasionally sent from Guatemala. It is, however, now (1811), more than half a century since the Franciscans have abandoned the province of Tolagalpa to its idolatry. What occasioned the discontinuation of this work, at a time when it was proceeding under favourable circumstances, appears not to be accurately known.

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## CHAP. XXXII.

### *Of the Reduction of the Pagans of the Province of Taguzgalpa.*

CHRISTOVAL MARTINEZ DE LA PUERTA, an enterprising young man, by birth an Andalusian, arrived on the coast of Honduras, with the captain Juan de Monasterios, about the year 1600: he landed at Truxillo at a time when an officer was raising men to make incursions into the territories of the natives, and he readily joined this band. On the expedition he had opportunities of observing that the country was populous in the extreme, and of conversing with the natives respecting their religion; he found them generally very well disposed to exchange idolatry for Christianity. The young Christoval was seized with a vehement desire of effecting their conversion: anxious to commence his labours, and deliberating in his own mind on the best means of obtaining his wishes, it occurred to him that he must first be ordained a priest,

in order to be employed in his favourite scheme. With this intention, he went to the city of Guatemala, for the purpose of going through a course of studies, as a preliminary step towards the fulfilment of his desire; being, however, without the means of subsistence, he offered himself as a servant to the college. In this situation, a youth of good family, it may readily be conjectured, would be exposed to many mortifications; within the college he endured the jeers, the scorn, and ill-treatment of the students; out of it he was forced to submit to the indignity of going to the markets to purchase vegetables, and other necessary articles for kitchen use; but hoping ultimately to work the conversion of whole nations of infidels, rendered all these hardships tolerable. He conducted himself in the most exemplary manner, and discharged every duty confided to him with remarkable punctuality and care. In this station, however, the spirit of Christoval was restless, and he felt that he could be at ease only in Taguzgalpa, instructing and catechizing the Xicaques; these inward desires became at last too powerful for longer concealment; he made them known to his provincial, and earnestly solicited permission to put them into execution. This prelate made such examinations as prudence dictated to him, and satisfying himself of the sincerity, as well as the qualifications of Martinez, for the undertaking, the favour, so anxiously sought, was granted. He still encountered difficulties and delays; he embarked twice for the coast of Taguzgalpa, but was as often driven back by contrary winds; and on both occasions was under the necessity of returning to Gua-

temala. Unwilling to desist from the enterprise, Martinez repeated his solicitations to the prelate for permission to make a third trial to penetrate into the country by the way of Cape Gracias a Dios. There was a great diversity of opinions respecting this voyage, but the provincial yielded to the arguments, which, by his direction, Martinez addressed to him in writing (and which the curious reader may find in detail in the Chronicle of Vasquez), gave him his paternal benediction, and permission to depart once more for Taguzgalpa.

In April, 1619, Martinez, accompanied by Juan Vaena, a lay brother of excellent character for his virtues and qualifications, set out for Truxio, but on arriving at Truxillo, could not meet with a ship to convey them to their destination. They then passed over to the Havannah, and although the governor of that place ordered a frigate to take them to Cape Gracias a Dios, they were prevented by bad weather from reaching it, and once more constrained to go back to Truxillo. They were advised to remain there until the month of March following, when the season would be favourable for sailing to leeward; and more particularly as the governor was getting a frigate ready to sail in that month for Jamaica, which, as Taguzgalpa lay in the course, could easily land them on the coast. They embraced this opportunity and sailed on the 16th of February, 1622; the voyage was propitious, and the 2 missionaries, with 4 Indians, whom they had taken from the island of Roatan, as interpreters, landed at the Cape: they took an affectionate leave of the officers of the frigate, and committed themselves to an unknown country

surrounded by barbarians, with no other protection than that of Providence; an act of heroism, that leaves far behind the boasted exploit of Cortes, in ordering the ships in which he had arrived at Vera Cruz to be sunk, at a time when he was surrounded by savage Indians, without any other resource for quitting the country, should it be necessary; but Cortes was accompanied by many brave soldiers to support him, many able officers to assist him with their advice and military experience, and above all, he had fire-arms which alone were terrible to his opponents; whereas, here were 2 poor friars, with no other arms than the gospel and patience, exposing themselves among nations of cannibals; an instance of self-devotion that must excite the greatest surprise and admiration.

The missionaries found themselves on a desert shore, unmarked by any traces of the human race having inhabited it; occasionally, however, they soon saw at a distance an Indian or two, who, on perceiving the strangers, immediately fled in consternation. In this solitude they passed 2 days: on the morning of the third they observed a numerous body of the natives both male and female approaching; the men were naked, with the exception of a piece of cloth before them, painted red, with plumes of feathers on their heads, and lances in their hands; the women were also painted red, had small aprons before them, and garlands of flowers on their heads: the last person of this company was a venerable old man with long white hair. On coming up to the missionaries he made a profound obeisance, said in a language they could understand, that they were wel-

come, and asked, why they had so long delayed coming, to the great risk of his dying before their arrival? He added, that he had long expected them, with the greatest anxiety to render his services; that he was not blamable for not having come before now to pay his respects, because he had understood they were to arrive by land, and had placed sentinels on the tops of the highest mountains to give him notice of their approach. Great indeed was the astonishment of Martinez and his companion at this unexpected address, and asking the old man who had given him information of their intended visit, he replied (*mirabile dictu*), “that being one day at work in his plantation, there appeared to him a white child, more beautiful than any thing he had ever before seen or could imagine; it looked at him with great tenderness, and said, ‘Know that you will not die before you become a Christian; there will come here some white men, with robes of the colour of this ground, reaching to their feet; when they arrive, receive them kindly, and do not permit any one to anger them, for they are ministers of God, who has granted thee this signal mark of his mercy, because thou hast done well, and hast supported those who wanted assistance!’” It is worthy of notice that this old man, *even in his idolatry*, had employed himself in acts of kindness; he cultivated maize to distribute among those who were in distress; he composed strifes, and settled all disputes among his neighbours; besides performing many other kind offices where they were wanted. Martinez was greatly rejoiced at hearing this, he comforted the old man, and promised to perform for him all the duties of a

good pastor. The Indians immediately set about constructing a hut for the strangers, near a river called Xarua : on the following day they erected a very large one for a church, and crosses were raised in different places by the side of the paths, &c. The missionaries began to instruct their new friends ; they baptized the old man and all his family ; many of the Indians requested to have the same indulgence granted to them, from the great respect they bore towards the old man, and also because they understood that these were the fathers who had so long before been announced to them by the god of the mountain.

This was the cheering prospect of affairs in Taguzgalpa, 3 months after the first landing of Martinez, when a boat that had been dispatched by Diego de Cañavete, curate of Truxillo, and other inhabitants of that city, anchored on the coast ; it brought, as had been promised, a supply of wine and biscuit, with some consecrated bread for the service of the altar. The crew of the boat landed, and soon met some Indians who conducted them to the residence of the missionaries. After mutual congratulations, the fathers gave an account of the great success that had already attended their efforts ; and their visitors saw, with great astonishment, how much had been done for Christianity in so short a time: During their stay the old Indian died, and all the Spaniards assisted at the Christian rites of his funeral. When the boat was preparing to return, Martinez resolved to send Juan Vaena to Guatemala, to give the provincial a narrative of what had occurred, and to request another priest might be sent to assist him. In September, 1622, Vaena reached the capital,

and laid before the provincial a detailed account of the expedition. The prelate was greatly rejoiced at the communication; he published an account of the rapid progress that had been made in the reduction of Xicaque, and invited other ecclesiastics, who were moved by a similar spirit of enterprise, to offer their assistance. As usual, many tenders were sent, but that of Benito Lopez was preferred, doubtless on account of his superior qualifications, as information was received in 1630, that he had conducted himself in the most exemplary manner, not only in matters of religion, but in every respect that could render a man estimable in society: he was a native of Andalusia, educated in the Franciscan convent of Guatemala, where he assumed the religious habit in 1617, taking the name of Benito de St. Francisco. He received his new ministry with great satisfaction, and soon after set out with Juan Vaena for Taguzgalpa, where he arrived in January, 1623. His surprise was excessive at observing what had been performed by Martinez in less than a year, as more than 700 adults, besides a great number of children, had been admitted to baptism; 7 villages had been formed, in which the converts were settled according to their respective nations.

The kind treatment and attentions shewn by the missionaries to the Indians, were soon spoken of among the neighbouring tribes, in consequence of which every day brought whole families, petitioning to be participators in them, with every demonstration of sincere conversion; but as they could not easily abandon their original mode of living in wilds and forests, they were unwilling to settle in

villages, and share in the enjoyments of social life ; for this reason it often occurred, that they capriciously returned into the recesses of the mountains, when such desertions were the least expected. This unsettled disposition of their new flock gave the pastors great uneasiness, which increased to such a degree, that they thought it necessary to quit for a while the nations they were now with, and go into the country of the Guabas. The Guabas were mulattoes, the progeny of some Spaniards, who having suffered shipwreck on the coast, had connected themselves with the Indian women, and from this intercourse the present race had sprung. The missionaries entertained an idea that if these could be domesticated, they might be made good mediators between them and the other Indians, as partaking of the blood of both species ; and being in part Spaniards, it was supposed they would be more constant in the observance of Christianity, if they could be brought to profess it ; and this determined them to undertake their conversion. About this time a frigate under the orders of the governor of Truxillo, anchored at Cape Gracias a Dios : the priests availing themselves of that opportunity, requested the captain would convey them to Anavacas, the place where the Guabas were supposed to dwell. Having landed there, they advanced into the country and discovered the objects of their research : the Indians listened to their instructions, as did many of the other nations, for they had received some accounts of the love and great kindness shewn by the missionaries to the christianized Indians, not in their spiritual concerns only, but by attending them in sickness, and cur-



ing their maladies ; they therefore came in troops to request the same good offices, so that during the few months spent in the country by the 3 fathers, they made converts of, and administered the sacrament of baptism to, more than 5000 individuals ; thus, including those who had received it the foregoing year from Martinez, the whole number made in the province of Taguzgalpa exceeded 6000.

In the midst of this plentiful harvest the 3 indefatigable labourers were cut off ; they fell a sacrifice to the animosity of the Albatuinas, a neighbouring nation. Some of this treacherous and savage tribe visited them with a pretended desire of being converted, and begged that they would accompany them to their dwellings, for the purpose of giving instructions ; the missionaries not suspecting any deceit prepared to gratify their wishes. The savages, however, in the eagerness to accomplish their object, did not delay the execution of their scheme until they had got their victims into their toils, but came in force to the Christian village, and surrounding the house in which the fathers dwelt, seized upon and bound them, the new converts being too weak to attempt releasing or defending them : they were then dragged through the different places where they had preached, and severely beaten with wooden swords and knives. The sufferers attempted to reprove them for the cruelties they were inflicting, and threatened them with divine vengeance for their crimes, but this serving only to increase their fury, they seized Martinez, and impaled him on a lance, cut off one of his hands, and afterward broke his legs with their clubs, in the

excruciating torments of which he expired. The 2 others were killed by wounds of lances and knives; their legs were also broken, and their heads cut off. As soon as Juan de Miranda, governor of Truxillo, was informed of the cruelties the Albatuinas had inflicted upon the missionaries, he ordered 2 vessels to be equipped, on board of which he embarked with some soldiers and artillery, and immediately sailed for the purpose of punishing the savages for the atrocities they had committed, and recovering the remains of the fathers. He landed at Cape Gracias a Dios, and although he was unable to chastise the murderers as he wished, because they had retreated into the fastnesses of the mountains, he discovered, by the assistance of the converted Indians, the bodies of the victims, which he removed, and carried to Truxillo, where they were buried with great pomp on the 16th of January, 1624. A contest arose between the cabildo of Truxillo and the syndic of the Franciscan convent, relative to the place of sepulture; the former insisting that they should be interred in the great church, and the latter maintaining that their remains ought to be deposited in the Franciscans' church: this dispute was terminated by the interference of the governor, who decided that the body of Martinez should be buried in the great church, and those of his companions in that of the Franciscan. They reposed in these places until the year 1643, when the Dutch taking the city, the guardian of the convent collected the precious relics, and removed them to Guatemala, where preparations were made for receiving them with great solemnity; but the provincial wishing

to avoid any violent demonstration of popular feeling, determined they should be admitted without any procession. They were deposited in the church of St. Francis, the royal audiencia, cabildos, and different religious orders attending the ceremony: the coffin was borne by the most distinguished persons in the city, and the funeral service performed with the greatest solemnity.

After the death of these ministers, all farther attempts to convert these Indians were suspended for some years; for although several missionaries endeavoured to penetrate into the interior both of Taguzgalpa and Tologalpa, their efforts were unsuccessful. In 1661, some of the Paya Indians repeatedly plundered the small settlements contiguous to their own territory, and the Xicaques committed similar depredations in the valleys of Xamastran and Olancho. Captain Bartolomé de Escoto, one of the proprietors, who had suffered most severely from these incursions, endeavoured, with the assistance of his friends and neighbours, to put a stop to them; they advanced into the enemy's country, and succeeded in bringing away several Indians from their mountain retreats, whom they settled on a spot that was judged most convenient. As they were in this situation without a priest to instruct them, Escoto, accompanied by 3 Lenca Indians, went to Guatemala in search of a minister: the president, on being informed of his wish, recommended the accomplishment of it to the provincial of St. Francis, observing, that as the conversion of the Indians had originated with his order, it would be highly honourable to it to furnish labourers to reap the copious harvest which presented itself,

particularly as there were among his brethren many persons so well qualified for that great and glorious work. There was at this time in the convent of Almolonga, Fernando de Espino, an aged and learned ecclesiastic, who, being a native of New Segovia, a town bordering on the lands of the Xicaques, was well acquainted with the Lenca language. This person undertook the task, and having invited Pedro de Ovalle to join him, they set out from Guatemala on the 16th of May, 1667. On reaching the confines of Taguzgalpa, they directed their course into the mountains, and after enduring much fatigue in searching for the natives, met with a family of the Lencas, who were then going to put to death a girl accused of the crime of witchcraft; Espino did every thing in his power to rescue the victim, but could not succeed in saving her; all he could obtain was a short respite, in which interval he was allowed to administer the sacrament of baptism: he performed the same office for another female who was dangerously sick, and she died much consoled by it. The 2 ministers continued in the discharge of their duties with moderately good success, until the beginning of the year 1668, when Espino was recalled. Ovalle and some companions, who had been sent to him, pursued their labours diligently, and after great difficulties, succeeded in bringing 600 Pagans from the mountains: in 1675, they had formed 7 small villages, in which was settled a Christian population of 600 souls. In 1679, this number had increased to 1073; in 1690, the number of Indians that had died in the Christian faith exceeded 6000, and there were then 9 villages settled.

In 1694, some members of the college of missionaries de Propaganda fide, of the city of Queretaro, arrived at Guatemala, with the intention of founding there a college of the same institution; and as the ardent zeal of these persons could not remain unemployed, until their establishment was completed, some of them set out for Talamanca, and others for the province of Chol. Melchor Lopez, who had been appointed president of these missionaries, having returned from Talamanca in 1695, undertook a new expedition, in conjunction with Pedro de Urtiaga, to the bishoprick of Comayagua, where he preached with his accustomed fervour; and being near Taguzgalpa, although the reductions in that province were under the charge of the society of Nombre de Jesus of Guatemala, he was desirous of participating in the enterprize; and, by permission of the society, both he and his companion went into the interior, where they pursued their labours with indefatigable perseverance, to the incalculable benefit of the infidels, until 1698, when Lopez paid the debt of nature. The establishment of the college de Propaganda fide, was completed in 1701, and, in imitation of its founder, took upon itself the charge of the civilization of Honduras: in the present day it has there one mission, in which there are never less than two persons employed. The society of Nombre de Jesus did not give up their endeavours towards promoting the conversion of the Indians; for besides others, they sent, in 1740, or thereabouts, Felix Figueroa, a man of great talents and virtue, to Taguzgalpa: he returned soon afterward to Guatemala, on business relative to his

mission, but almost immediately went again to that province, and continued in the instruction of the converts until his death. There is preserved in the church at the village of Santa Buenaventura, a very heavy cross, which this exemplary man took the pains to carry on his shoulders from Guatemala to that place. Only a few years since, José Antonio Goicoechea, an ecclesiastic, upwards of 70 years of age, who had held the office of lecturer in his society for three periods, at the expiration of either of which he was entitled to retire from the performance of all duties, after having been sent as procurator to the court of Madrid, whence he returned with a mission of 46 persons, and finally, after having filled the office of provincial minister, was determined to dedicate the remainder of his old age to the service of religion: he, therefore, accompanied by José Antonio Martínez, set off, in June, 1805, for Taguzgalpa. On arriving at the boundaries of the province, they first proceeded to the mountain of Agalta, where, notwithstanding the ferocity and extreme barbarism of the natives, they succeeded in civilizing great numbers, with whom they peopled 2 villages, called Nombre de Jesus Pacura, and St. Estevan Tonjagua. After 2 years' labours, Goicoechea was recalled to Guatemala, and the inhabitants of the above-named villages being then left without a minister, some of them went to the capital, and entreated the governor to send a priest to take charge of them: the government desired a report from Goicoechea on the subject, which he made in November, 1807, representing the necessity of keeping ministers in that country, from the excellent disposition shewn by the na-

tives generally to embrace Christianity. An Indian, named Antonio Lopez, professor of languages in the university of Guatemala, also made a report to the government, as the representative of his nation, on the same subject; in consequence of which, the supreme council of regency passed an edict, on the 1st of March, 1810, commanding, that, after taking the opinion of Goicoechea, ministers should be immediately provided for these missions.

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### CHAP. XXXIII.

#### *The Conquest of Talamanca, in the Province of Costa Rica.*

TALAMANCA is situated on the coast of the Atlantic Ocean, within the province of Costa Rica, in the same manner as Tologalpa is in that of Nicaragua, and Taguzgalpa in Comayagua. Talamanca contains 26 different tribes of Indians; besides which there are several neighbouring nations, as the Changuenes, divided into 13 tribes; the Terrabas, the Torresques, Urinamas, and Cavecaras. The surface of the country is very rugged, and the climate extremely hot. There are many large rivers, and extensive thick forests, which render the whole district excessively unhealthy. It is bounded on the west and south by the province of Costa Rica, on the east by the districts of Chiriqui and Veraguas, and on the north by the sea.

In the history of the order of Bethlehemites, lib. 2, cap. 4, it is said, that when Don Rodrigo Arias Maldonado, (afterward Fray Rodrigo de

la Cruz) was governor and captain-general of Costa Rica in 1660, he undertook the conquest of Talamanca ; after expending 60,000 dollars of his own private fortune, and undergoing great personal fatigues and hardships, he successfully achieved his enterprise : he founded several villages, in which he built decent churches, and provided them with ministers for the instruction and care of the inhabitants ; as a reward for these services, he was created marquis of Talamanca. The term of his government having expired, he retired from the province ; after which the natives soon returned to their former wandering mode of life, the villages were forsaken, the churches ruined, and all the benefits of Maldonado's labours entirely lost : so that when Melchor Lopez and Antonio Margil resumed the suspended work of civilization, they found all the avenues to the interior of the country almost as impervious as if they had never been opened ; the roads, or rather the paths, overgrown and obliterated, as if they had never been trodden ; the Indians as wild as if they had never known the advantages of living in a domiciliated state, and as ferocious as ever they had been in the periods of their paganism. Without arms or protection, these two persons advanced to the interior of the district, where, in the space of 5 years' residence among the barbarians, and in the endurance of all the hardships of fatigue, famine, and every privation, they accomplished (according to the chronicle of the colleges de Propaganda fide, lib. 5, cap. 1,) the conversion of more than 40,000 souls, founded 11 villages, with a church in each, in Talamanca ; and 3 in the other nations. In the year 1694,



a hospicio (or college destined for the reception of missionaries) was founded in Guatemala, and Melchor Lopez appointed president of it. This venerable prelate deputed Francisco de St. José, and Pablo de Rebullida, to continue the conversion of the Talamancan Indians : they proceeded without delay to Costa Rica, and on their arrival at Cartago, established a mission in that city. This arrangement completed, they proceeded to the mountainous part of the country, and visited the different establishments that had been formed by Lopez and Margil : they christened many children, performed the marriage ceremony for the adults that had previously become Christians, rebuilt the churches in Talamanca and Terrabas, and confirmed in the faith those who had been converted. They next proceeded to the Changuenes, a very populous nation, extremely cruel and ferocious, continually at war with the adjoining nations ; and even the different tribes of the same nation were almost always in a state of hostility : yet notwithstanding all these circumstances, so adverse to the propagation of Christianity, the unwearied zeal of the 2 missionaries succeeded in civilizing a great part of this warlike people. Francisco de St. José next went to the isle of Texas, lying a short distance from the country of the Changuenes ; Rebullida continued his labours incessantly for the space of 12 years among the Changuenes ; some times alone, at others aided by some fathers from the province of Nicaragua, or the college at Guatemala : he endured the excessive heats of the climate, famine, sickness, and injuries received in travelling through wilds almost impenetrable ; but neither his courage nor

enthusiasm were abated by his sufferings, or the ungrateful return made by the natives, who treated him with great inhumanity; frequently beating him severely with their lances, often inflicting wounds with large stones, and not seldom deliberating about putting him to death; many of them forced him to carry wood, and labour in building their huts: after a long series of cruelties they put him to death, by transfixing him with lances, and afterward cut off his head. A similar fate befel Juan de Zamora, a priest of Nicaragua, and some soldiers who were employed as an escort of the missionaries. Rebullida also lost his life on the 17th of September, 1709, in the village of St. Francisco de Urimana; his body was brought to Guatemala by his companion, Antonio de Andrada, who, at the time of his friend's death, was at the convent of Cartago, or in all probability he would have shared his fate. Fráncisco de St. José, after visiting the different villages of converted Indians, and passing thence into the Changuenes nation, with Rebullida, went to the isle of Toxas, where he was exposed to hardships of every description. In 1696, his health had suffered so seriously, that he was forced to quit the island in order to re-establish it; he retired to Santa Ana de Vezeyta, where he again met Rebullida, who delivered to him a letter, by which he was informed, that he had been elected guardian of the college of Queretaro 16 months before. He set out on his way to that place, but on reaching Guatemala, received an order from Antonio Margil, who, on account of his long delay in arriving at the convent, had been confirmed guardian in his stead, to return to Talamanca. In November,

1697, he left Guatemala once more for Costa Rica; and, on arriving there, continued his labours among the natives of Talamanca and at the isle of Texas until the year 1708, when he was chosen president of the college of Granada, in the province of Nicaragua: he persevered several years in his endeavours to convert the infidels of Costa Rica, and his ardent zeal leading him from one nation to another, he penetrated into the extensive kingdom of Peru: finding the natives endued with great docility, he pursued his journey until he reached the city of Lima. In that capital, by virtue of his powers as vice-commissary of missions, he solicited permission to establish a college in the kingdom: this he obtained, and in consequence, founded 2 colleges, besides several missions; being thus the first person who extended the apostolic institution to South America: he persevered in his plans of conversion, and had the satisfaction of seeing his labours rewarded with ample success in these vast regions before his death, which took place in 1736, at the advanced age of 82 years. The reduction of Talamanca has always been in the hands of the members of the college of Nombre de Jesus of Guatemala, the founders of that institution were the first who commenced the hazardous enterprise; and since that period, the different prelates at the head of it have continued the same with great perseverance. But after the murder of the 2 first missionaries, there remained only 1 village, in which 2 priests resided; and from the want of a military escort, they remained for several years without making any attempt to visit the natives in the mountains; nor, indeed, would the

principals permit them to hazard their lives among such furious savages. From the year 1699, earnest solicitations were repeatedly made to the governor, to grant a troop of 30 soldiers for the protection of the ministers ; but as these men were to draw their subsistence from the royal revenues, it was necessary to have the sanction of the king before such a request could be granted. Ultimately, the governor was authorized to allow the required protection, and, in 1740, Antonio de Andrada, ex-guardian of the college, and 3 other ecclesiastics, set out for Talamanca, escorted by a body of soldiers ; many other members of this seminary have, at various periods, been employed in this service, with variable success, not unfrequently exposed to attacks and ill-treatment from the fierce barbarians. In 1750, Francisco Sarria was cruelly used by them, and received a dreadful wound in the face, which terribly disfigured him. At the present time there are 3 missions maintained in Talamanca, where 6 ecclesiastics are employed, *viz.* Orosi, to which Atirro and Tucurrique are annexed ; Burruca, and St. Francisco de Terraba, with its adjunct, Guadalupe.

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#### CHAP. XXXIV.

*Of the five middle Provinces, viz. Totonicapan, Quezaltenango, Sololá, Chimaltenango, and Sacatepeques ; and of their most celebrated Cities in the time of the Idolaters.*

UTATLAN was indisputably the most magnificent and opulent city, not only of Quiché, but of

the whole kingdom of Guatemala. Of the capital of the kings of Quiché, of the multitudes of its inhabitants, the magnificence of its temples, the grandeur of its public buildings, of its fortress, impregnable from situation, as well as from numerous castles and fortifications; all the information it was possible to obtain has been already given in a former part of this work, under the head of Santa Cruz del Quiché.

Next to Utatlan, the most considerable city in Quiché was Xelahuh, which is in modern times the extensive town of Quezaltenango; the name of this place conveys a complete idea of its magnitude, the word Xelahuh meaning, "under the government of 10," that is, it was governed by 10 principal captains; and, according to the ancient style of the natives, each captain presided over his respective xiquipil, or 8000 dwellings: it therefore contained 80,000 houses; and, as Fuentes expresses himself, "consequently more than 300,000 inhabitants." It was so strongly fortified, that it never was taken by the enemies of the king of Quiché, although it had been repeatedly besieged. The Spaniards obtained possession of it because the inhabitants were terrified by the fame of their exploits: this alarm was greatly increased by the defeat of a body of 24,000 Quezaltecos, that had attempted to arrest their progress; and in consequence, the greater part of the population retired to their ancient fortresses, Excanul, which is the volcano of Quezaltenango; and Cekxak, another mountain adjoining: the Castilians then advanced to Xelahuh, and finding it deserted, took possession, and passed the night there. At dawn of the following day, says a MS.

of 16 leaves, found in the village of St. Andres Xecul, fol. 11, the Spanish videttes captured 4 caciques, whose names were Calel Ralek, Ahpopqueham, Calelahau, and Calelaboy; who, as soon as they were brought into the city, fell on their knees before Pedro de Alvarado, told him their names and rank, and assured him that they came of their own free will to pay their respects to him, and submit to his orders. The general received them with benignity and every mark of respect: the same MS. fol. 15, says, he consulted for some time with a priest, who then explained to them the nature of the Christian faith and the laws of God; they were afterward told, that if they wished to enjoy peace, and the friendship of the Spaniards, they must immediately return to the mountain, and by their authority as chiefs, induce the inhabitants to come back to their houses. These 4 caciques declared themselves ready to embrace Christianity, and swear allegiance to the king of Spain: 2 of them then returned to the mountain fortress, while the others remained in the city as hostages. The 2 messengers quickly came back, followed by a great multitude of Indians; the great square of the town was insufficient to contain them all, and numbers were dispersed in troops through the different streets; they were once more assured they might enjoy peace, and again invited to adopt the Christian religion. Alvarado made presents to the different chiefs, who were then dismissed to their own habitations. From that period the Indians of Quezaltenango have shewn an inviolable fidelity to the Spaniards; even when the kings of Quiché and Kachiquel revolted in

the year 1526, the city of Xelahun was unaffected by these discontents. It has been already stated in another part, that Alvarado left a detachment of troops under the command of Juan de Leon Cardona to garrison Sahcaja; at that place (according to Vasquez, lib. 1, cap. 1 and 2), a chapel was built, and a village, to be inhabited by Spaniards, was formed. It received the name of Quezaltenango, an Indian word, meaning the "mountain of Quezales;" the place where it was built being so called. At the expiration of 4 years, the population of Quezaltenango was transferred to the city of Xelahun; from which period it has exchanged its original appellation and title of city, for that of the village of Quezaltenango. This place was for some time subject to the authority of Juan de Leon Cardona, and afterward to the city of Guatemala, as appears from the cabildo held on the 1st of August, 1542; in later times it has had a resident corregidor, who was also governor of the district; and at present it has an ayuntamiento, consisting entirely of Spaniards, established by order of the governor-general, Antonio Gonzalez de Saravia. The church government of it was at first committed to a Franciscan; who accompanied Alvarado, and whom the general left in the chapel of Sahcaja to instruct the Quiché Indians; a mission of that order arriving from Spain, founded one of their first convents at Quezaltenango: on this account, as Vasquez tells the story, (lib. 1, cap. 26,) when the Dominicans wished to form a convent here in 1553, they were compelled to desist from the attempt, because the Dominicans had anticipated them; and by royal edicts it is prohibited, for any

order to erect a religious house in a place where there exists already a similar establishment belonging to another order. Mention is made of this convent in an edict so early as 1551; and in the first chapter of the order, held in 1566, Francisco de Colmenar was appointed guardian of it.

Chemequeña was another celebrated city in the kingdom of Quiché; in the native language this name signifies "upon warm water:" it is at present the village of Totonicapan. Under its native princes the population must have been very great, as it could place 90,000 fighting men at the disposal of King Tecum Umam. The forces of this place that opposed the Spaniards, being defeated in the battle of Péñar, they, in imitation of the people of Quezaltenango, soon submitted to the authority of Spain, and embraced the Christian religion. It was at first the chief place of a corregimiento, and afterward the capital of the alcaldia of Totonicapan; but, in 1640 or 1645, the residence of the corregidores was transferred to Gueguetenango, because it was more in the centre of their jurisdiction; the alcaldes mayor, however, now reside in Totonicapan. The ecclesiastical affairs are under the direction of the Franciscans, whose convent had the dignity of a guardian so early as 1566.

The city of Patinamit was in the kingdom of Kachiquel, and, if it corresponded with the signification of its name, was, without doubt, the principal one; as, in the idiom of the natives, the word implies definitely "*the city*:" it was also called Tecpanguatemala, which, according to Vasquez, means "the royal house of Guatemala;" whence this writer infers, that it was the ca-



pital of the Kachiquel kings. Fuentes, tom. 1, lib. 3, cap. 1, and lib. 15, cap. 5, supposes, Tecpanguatemala to have been a large city, and the arsenal of the kingdom, but not the royal residence: for it is known that honour belonged to the city of Guatemala, and that the former was a different place, situated on an eminence with respect to the latter; the word Tecpan meaning "*above.*" Tecpan Atitlan was also a distinct place, and in an elevated position with respect to Atitlan. Patinamit was seated on an eminence, and surrounded by a deep defile or natural fosse; from the level of the city to the bottom of the ditch was a perpendicular depth of more than 100 fathoms: this trench admitted but of one entrance into the place, which was by a narrow causeway terminated by 2 gates constructed of the chay stone, 1 on the exterior, and the other on the interior surface of the wall of the city. The plane of this eminence extends about 3 miles in length from north to south, and about 2 in breadth from east to west; the soil is covered with a stiff clay, about three quarters of a yard deep: on one side of the plane may be seen the remains of a magnificent building, perfectly square, each side measuring 100 paces. This fabric was constructed of hewn stone, extremely well put together; in front of the building there is a large square, on one side of which stand the ruins of a sumptuous palace, and near to it there are the foundations of several houses. A trench, 3 yards deep, runs from north to south through the city, having a breastwork of masonry, rising about a yard high: on the eastern side of this trench stood the houses of the nobles, and on the oppo-

site, the residences of the maseguales or commoners. The streets were, as may still be seen, straight and spacious, crossing each other at right angles. To the westward of the city there is a little mount that commands it; on this eminence stands a small round building, about 6 feet in height, in the middle of which there is a pedestal formed of a shining substance, resembling glass; but the precise quality of it has not been ascertained. Seated around this building, the judges heard and decided upon the causes brought before them; and here also their sentences were executed. Previous, however, to carrying a sentence into effect, it was necessary to have it confirmed by the oracle: for which purpose, 3 of the judges quitted their seats, and proceeded to a deep ravine, where there was a place of worship, wherein was placed a black transparent stone, of a substance much more valuable than the *chay*; on the surface of this tablet the Deity was supposed to give a representation of the fate that awaited the criminal: if the decision of the judges was approved, the sentence was immediately inflicted; on the contrary, if nothing appeared on the stone, the accused was set at liberty: this oracle was also consulted in the affairs of war. The bishop, Francisco Marroquin, having obtained intelligence of this slab, ordered it to be cut square, and consecrated it for the top of the grand altar in the church of Tecpanguatemala: it is a piece of singular beauty, about half a yard each way. The minute description of the city given by Fuentes, leads to a supposition that he had been an eye-witness of what he relates: this idea is corroborated by his assertion, that he went to

Quiché for the express purpose of examining the antiquities of Utatlan. The conquerors removed the population of that city to the spot now occupied by the village, about a league and a half from its ancient seat; because the number of Spaniards that could be spared to garrison it was but small, and, in the event of a revolt of the Indians, it might be a very difficult matter to regain possession of it. Vasquez says, a Franciscan priest remained in Patinamit to instruct the Kachiquel Indians, and that a convent was founded there, which remained until 1754, when it was secularized.

The city of Mixco was one of considerable importance in the kingdom of the Kachiquels, as well as one of the strongest and best fortified places in the whole country. The original founders belonged to the Pocoman nation; and, being in a state of hostility with the Quichés and Kachiquels, they resolved to settle in the valley of Xilotepeque, particularly as they were in alliance with the people of the surrounding cantons. They chose an eminence that nature had rendered impregnable; it was a steep rock, the ascent to which being by a narrow path that would not admit 2 persons abreast, in several places intersected by deep ravines; the top of the rock presented a level surface, on which the city was built. The present town of Mixco was founded by Pedro de Alvarado, about 9 leagues distant from the site of the ancient city.

Of the kingdom of Zutugil, the capital was Atitlan, a name that in the Pipil language signifies "a water courier." It was also called Atziquinixai, which, in the Quiché idiom, means,

“ the eagles’ house ;” a name originating from the practice of their kings, who, when they took the field, wore, as a distinguishing device, a large plume of the quezal’s feathers in the form of an eagle. This extensive city was in a position strongly defended by natural bulwarks, among steep, hanging rocks, on the border of the lake of the same name, which protected it on the south side. One proof of its strength is, that the kings of the Zutugiles, from the very commencement of their empire until the arrival of the Spaniards, were continually at war, either with the Quichés or Kachiquels, and neither of these powerful nations were ever able to subdue it. The Spaniards conquered it in 1524, and have always kept in subjection the natives of the district, who, from that period, seemed to lose their independent and warlike spirit. Historians have made no mention of the usual place of residence of the royal family of the Zutugiles. Vasquez, lib. 1, cap. 13, reports, that the religious instruction of these Indians was undertaken by the priest who remained at Tecpanguatemala ; he went to Atitlan, where he converted several of the inhabitants, and continued his labours with zeal and good effect until 1541, when Gonzalo Mendez was established there. The former founded in Atitlan the first convent of the Franciscans in any of the Indian towns ; beginning, in 1538, to give effect to the royal edict, that enjoined the erection of convents and building of churches in the largest and most populous places : when the boundaries of the province were settled, in 1566, the convent was made guardian of it ; it was secularized in 1754. In temporal affairs, Atitlan was at first governed

by a corregidor, who resided there: the corregimiento was afterward united with that of Tecpanatitlan, to form the alcaldia mayor of Sololá, to which jurisdiction Atitlan now belongs, but it is shorn of all its ancient splendour.

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## CHAP. XXXV.

### *The Conquest of Quiché.*

THE monarchy of Utatlan had attained its greatest extent and splendour in the reign of Kicab Tanub, son of Kicab the Fourth; from the very foundation it had been the most powerful, and the different sovereigns who had occupied the throne, continued to increase it by the many cities and extensive territories which they wrested from the neighbouring caciques by force of arms. Kicab Tanub was insatiable in his ambition; and for the purpose of extending his dominions was engaged in a sanguinary war with the kings of the Zutugiles and the Mams, when he received advice that the Spaniards had already arrived at the boundaries of Soconusco. This news obliged him to desist from his predatory excursions, and dispatch messengers to the other kings and chiefs, inviting them to confederate for their common defence. The reply did not correspond with the expectations of the sovereign: for Sinacam, king of Guatemala, being dissatisfied with the king of Quiché, who, under pretence of affording him assistance against Ahpocaquil, one of his chiefs who had revolted actually protected the rebels; he therefore refused

the alliance, and openly declared that he was a friend to the Teules (the name given by the Indians to the Spaniards). The king of the Zutugiles replied to the invitation even with more haughtiness. He said, "he was able to defend his kingdom without the assistance of Kicab Tanub, against a more numerous and less famished army than that of the strangers which was marching against Quiché." These contemptuous and insolent answers severely galled the ambitious monarch, and added to the fatigues of collecting his forces, raising defences, and making due preparations for the threatening war, made such havoc on his constitution, that he was attacked by a sickness which carried him off in a short time. He was succeeded by his eldest son, Tecum Umam, who had but little leisure to indulge in sorrow for his deceased parent; as the tzamacheles, or couriers, almost hourly brought him advice of the Spaniards' approach, and called all his attention to warlike dispositions, and arrangements of his plans for the campaign. At length information arrived that the captain, Tonati, and his Teules had marched from Soconusco to besiege Xelahun (or Quezaltenango); the largest, best fortified, and most important place in the kingdom of Quiché, having at that time within its walls a force of 80,000 men for its defence: so great, however, was the fame the Spaniards had acquired by their exploits, that the confidence of Tecum Umam began to waver. He quitted his capital with great pomp, borne in his litter on the shoulders of the principal men of his kingdom, preceded by the music of flutes, cornets, and drums, and 70,000 men, commanded

by his principal general Ahzol, his lieutenant Ahzumanche, the grand shield-bearer Ahpocob, many other officers of great dignity, and a great number of attendants bearing parasols and fans of feathers, for the use of the royal person, all well armed and prepared for a vigorous resistance. An immense number of Tamames, or Indians employed to carry burdens, followed the army, with the baggage and provisions. They arrived with as much expedition as the ceremony and numerous cortege of the king was capable of at the populous city of Chemequeña, or Totonicapan; where the army was increased by the junctions of several chiefs, bringing up their forces from 8 strong towns and 18 villages within their jurisdiction, amounting to no less than 90,000 fighting men. He continued his march to Quezaltenango, where he was joined by 10 more chiefs with magnificent trains, well armed and supplied with provisions; displaying all the gorgeous insignia of their ranks, and attended by 24,000 soldiers. At the same place he was reinforced by 46,000 more combatants, adorned with plumes of different colours, and provided with arms of every description; the chiefs were decorated with the skins of lions, tigers, and bears, as distinguishing marks of their bravery and warlike prowess: this numerous squadron was commanded by 11 officers, all descendants of the renowned Capichoch. Tecum Umam, with all these reinforcements, now marshalled 232,000 warriors under his banners; the different divisions were posted on the plain of Tzacaha, the field of battle of this first campaign. The monarch, at the head of this numerous army, had not sufficient reliance upon it to

think himself secure : he fortified his camp with a wall of loose stones, which was so extensive as to enclose within its circuit several mountains ; the wall was farther strengthened by a deep ditch, lined with poisoned stakes placed slantwise in rows, one behind the other. All the country from Tzaccaha to the pass leading to the coast, was occupied by the squadrons of Tecum Umam, besides which there were many well fortified towns ; in the camp there were several military machines, or small portable castles, formed of beams and planks, which being placed on rollers were moved from one place to another by armed men ; these were filled with great quantities of pikes, arrows, lances, shields, slings, and stones, and attended by chosen bodies of active soldiers, who distributed the munitions to the different divisions of the army.

The Spaniards having crossed the province of Soconusco, arrived at Palahunoh, a range of mountains which they ascended, and captured the strong place and castle of Xetulul or Sapotitlan, but not without the troops suffering much from fatigues, and the loss of many of the Tlascaltecan allies killed. The army pursued its march, and on arriving at the River Zamalá, was vigorously attacked from an ambush by a large body of Indians, who attempted to check its progress : while the troops were forming, the enemy discharged immense quantities of pikes, arrows, and stones, which occasioned considerable loss among the Indian allies : as soon as the Spanish squadron had deployed, it opened a fire of musketry upon the Quichés, which killing a great many of them, they were quickly defeated



and put to flight; but the victory cost the lives of some European soldiers. The enemy were not so dismayed as to prevent their rallying; they brought up fresh troops, and renewed the attack upon the Spaniards 3 times with great fury, and maintained the combat steadily until some of their leaders were killed, when they retired with precipitation. The Spaniards now thought themselves relieved from the assaults of the barbarians, and having passed the River Zamalá on a narrow wooden bridge, took the road to Xelahuh, marching with the utmost caution to avoid another surprise. They began to ascend a steep ridge (now called the ridge of Santa Maria de Jesus) by a very rough difficult road, when an immense host of Indians shewed themselves determined to resist the advance; at the same time, the top of the height was seen covered with the enemy; another battle was inevitable: in short, from the River Zamalá to the Olintepeque, a series of 6 actions took place, in all of which the Indians were defeated with great slaughter: of these, that fought in the defile of the latter river was the most desperate and bloody; the stream was reddened with the carnage of the wretched Indians, and from that time its name was changed for the significant one of Xiquigel, or the river of blood. The enemy retired, but soon formed again with fresh troops, and renewed the contest: they attacked the Castilians with such furious desperation, that 3 or 4 of them seized the tail of each horse, and endeavoured by main force to overthrow both it and the rider: this was one of the severest conflicts in which the Spaniards had been hitherto engaged; immense bodies of the enemy sur-

rounded and pressed upon them in all directions ; but their courage, superior to every danger, rescued them from the perilous situation ; they pierced the solid squadrons of the Quichés, broke them, and totally routed the whole army : an immense number was left dead on the field, and among them the general, Ahzumanche.

After this defeat, the Indians remained 3 days without attempting any farther operations, and the Spaniards availed themselves of that cessation for refreshment after the great fatigues they had sustained ; not in quarters at Quezaltenango, as Herrera reports, but on the open plain. On the fourth day the army advanced to the city of Xelahuh, which they found abandoned by the inhabitants. Detachments were sent in search of the enemy, and many prisoners were brought in, who reported that in the last action, 2 of the most important personages of Utatlan had been killed ; Ahzol, a general and a relation of the king, and Apocob, the king's shield-bearer, who commanded one of the large divisions of the army ; they also said, that the inhabitants had fled to the mountains to escape the vengeance they expected the Spaniards would take for the resistance that had been made : assurance of peace and good treatment having been repeatedly given, they began to return in great numbers, and afterward served in the Spanish army with great fidelity. At this time, it was discovered that all the force of the surrounding country had been collected to make another attack on the Spaniards, and that the advanced body of the Indians consisted of 2 xiquipiles, or 16,000 men. The army immediately quitted the city, and took up a favour-

able position on a plain where there was neither impediment nor commanding eminence: the cavalry, consisting of 135 men, was divided into 2 troops, one commanded by Pedro de Portocarrero, and the other by Hernando de Chaves; Alvarado himself commanded the infantry. The army of the Indians was formed into 2 very strong divisions, commanded by Tecum Umam in person. As soon as the contending parties came within reach of each other, a furious combat ensued; one of the Indian divisions, being attacked by the cavalry, was forced to abandon its position, and retire for support towards the other, which was resolutely engaged with the infantry; on the defeat of the first division the cavalry rejoined the main body, where the general had, by several small detachments, been able to resist the force of Tecum Umam: the king personally attacked Alvarado, and wounded his horse so severely, that he was forced to dismount, and procure another. Tecum Umam renewed his assault upon the general a second and even a third time, and in the last encounter received a wound from a lance, by the hand of Alvarado, of which he died almost immediately. The fury of the Indians was increased to madness on seeing their monarch fall; the discharge of pikes, arrows, and stones that followed, was more violent than any thing that had been hitherto witnessed; a critical moment was seized for attacking in close column, and that manœuvre decided the fate of the day: the Indians, unable to make head against this solid body, yielded to despair, and broke away in the most precipitate flight, leaving the Spaniards completely masters of the field.

Hopeless of being able longer to resist the conquerors by the force of their arms, they had recourse to stratagem and treachery, which was determined upon in a council of war held in Utatlan, by the King Chignauivcelut, son and successor of Tecum Umam. To put their design into practice, the king began by sending a solemn embassy to Alvarado with a valuable present of gold, to sue for peace and forgiveness for the past, and to offer submission to the Spanish monarch; the ambassadors entreated the general to visit the capital, where he might conveniently refresh himself after his late severe fatigues, and where the king was anxious to receive and entertain him with whatever his dominions could afford. Alvarado most anxiously desired to establish peace, and this invitation being considered a favourable opportunity, he received the ambassadors with every mark of distinction and kindness; he promised to repair to Utatlan, and dismissed them with presents of some trifles of Spanish workmanship, that were held in the highest estimation by the Indians. On the following day, the army decamped for Utatlan, in the highest spirit, believing the demonstrations of the Quichés to be sincere, and supposing that the war was terminated. But on entering the city, and observing the strength of the place, that it was well walled and surrounded by a deep ravine, having but two approaches to it; the one by an ascent of 25 steps, and the other by a causeway, both of which were extremely narrow; that the streets were but of trifling breadth, and the houses very lofty; perceiving also that there were neither women or children in the place, and that the Indians ap-

peared greatly agitated, the soldiers began to suspect some deceit. Their apprehensions were soon confirmed by the Indians of Quezaltenango, who accompanied the army; these had discovered, that the people of Utatlan intended that night to set the town on fire in order to destroy the Spaniards; and that large bodies of them were concealed in the neighbouring defiles, who were, as soon as they saw the flames, to fall upon the Spaniards, as they endeavoured to escape from the fire: on gaining this intelligence, the troops observed the movements of the Uatlangs very cautiously; they examined the houses, and ascertained that there was no preparation of victuals to regale them, as they had been promised; but that there was in every place a great quantity of light dry fuel and other combustibles. Alvarado no longer doubted the correctness of the information; he assembled a council, represented to the officers the perilous situation in which they were involved, and the immediate necessity of quitting the place: the troops were then collected, and without any appearance of alarm, marched out in good order to the open plain; pretending to Chignauivcelut and his caciques, that they quitted the city for the better accommodation of the horses, which were accustomed to feed at liberty in the fields: the king with pretended courtesy accompanying the army to the plain, the general availed himself of this opportunity to make him a prisoner; and after a trial in which proofs of his treachery were adduced, he was sentenced to be hanged, and the punishment immediately inflicted. Neither the death of Tecum Umam and their principal leaders slain in battle, nor the igno-

minious execution of Chignauivcelut was sufficient to intimidate the fierce spirit of the Quichés; on the contrary, it excited fresh ebullitions of rage and animosity; they gave the signal to the troops that lay in ambush, and a general attack upon the Spaniards ensued: the army was assaulted simultaneously on all sides by powerful squadrons of the Indians; but Spanish bravery increased with increasing dangers; the artillery was brought into action, and made dreadful havoc in the enemy's ranks, who however maintained the contest with desperate valour for a short time; but they were soon thrown into confusion: the leaders were unable to rally their troops against the destructive fire of the guns, and they abandoned a field already covered with heaps of slain; some fled to their places of refuge, and others threw away their arms in token of submission, and surrendered themselves and their caciques to the generosity of their conquerors, who by this victory remained undisputed masters of the kingdom. Notwithstanding the treachery of the late sovereign, Alvarado would not deprive the royal race of Tanub of their inheritance; he therefore raised Sequechul, the next in succession to Chignauivcelut, to the throne. Juan de Leon Cardona was left in command of the forces stationed in the province, and Alvarado set out for Guatemala.

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### CHAP. XXXVI.

*The Entry of the Spaniards into Guatemala, the Capital of the King of the Kachiqueles.*

THE kingdom of Quiché being finally sub-

jugated by the late defeat of the natives, Alvarado once more entered the city of Uatlan with his army, and remained there 8 days, examining every part of it, and exploring the surrounding country, by sending detachments against some of the villages that had not yet formally submitted to his authority. In this interval he received ambassadors from Sinacam, king of Guatemala, bringing a present of gold, with offers to acknowledge himself a vassal of the Spanish monarch, and to furnish troops and other necessaries for prosecuting the war. Alvarado received these messengers of peace with caresses, and every demonstration of respect; he requited them with gifts, and accepting the tenders of Sinacam, requested 2000 Indians to conduct his troops, and point out the best roads, which he was unacquainted with. The monarch immediately sent the required number of Kachiquels all well armed, who cleared the roads, and attended the army with the greatest assiduity until they conducted it to the capital. Although the Spaniards were convoyed by the Indians sent by Sinacam, who acted officiously and submissively in all respects, and endeavoured to be useful on every occasion; yet in passing through the Kachiquel territory, dead bodies of Indians, lacerated limbs and marks of carnage, were frequently observed; troops of armed Indians were incessantly seen; and as they had before narrowly escaped the treachery of the Quichés, they were not without suspicions of some sinister designs on the part of their present allies. With these doubts and fears as their companions, Alvarado and his people pur-

sued their march until they came in sight of Sinacam, who was advancing to meet them in his litter, richly adorned with plumes of quezal's feathers, and ornaments of gold, accompanied by the principal officers of his court. Alvarado dismounted, and approached the king with courtesy and respect; and on presenting him with a curious piece of wrought silver, frankly declared his suspicions, saying "Why do you endeavour to do me an injury, who come to render you a service?" When the faithful and unoffending Sinacam understood from the interpreters the question addressed to him by Alvarado, he assumed a serious look, and thanking him for the gift, replied with great mildness, "Let thy heart be at rest, great captain, son of the sun, and confide in my love;" continuing his discourse, he assured the general, that all the preparations for war he had observed, were not directed against the Teules (or gods, as the Spaniards were called), but one of his own subjects who had rebelled, and was supported in his revolt by the kings of Quiché and Zutugil; that he had taken up arms only to protect his peaceable subjects, and maintain himself as an independent sovereign. The 2 chiefs, at the head of their respective suites, then continued their way towards Guatemala (not by the villages on the sea-shore, as related by a certain author, but by the route of Itzapa; for in a title deed of some lands held by the Parramo Indians, and which were granted on the 10th November, 1577, speaking of a plain over which this road passes, there are these words, "Where it is said the camp of the Spaniards was pitched when Don Pedro de



Alvarado came to conquer this country"); which they entered on the 25th of July, 1524, the festival of St. James the apostle.

A doubt has arisen that is worthy of being examined, *viz.* Which was the city of Guatemala, the capital of Kachiquel, where Sinacam received Alvarado and his troops; and where was this great metropolis situated? On this point the 3 historians of Guatemala disagree; Antonio Remesal, speaking of the city, says, (lib. 1, cap. 2,) that on the Spaniards arriving at the place called Almulunca by the Mexican Indians, they built several huts for their habitations, and a larger one for a church: this work being concluded, they waited until St. James's day, which was near at hand, and then laid the foundation of the city, choosing the apostle as its patron and protector; but this author does not, in any way, speak of the capital of the Kachiquel or Guatemalteca kingdom.

The next, Francisco Vasquez, (lib. 1, cap. 1 and 14,) agrees with Remesal in respect to the foundation of the metropolis at Almulunca; but relates the arrival of the Spaniards at Guatemala more in detail, and says, that from Utatlan, the capital of the Quichés, they proceeded to the capital of the Kachiquels, where Alvarado and his army were received with every mark of esteem and demonstration of joy, by the king, whom he calls Apotzotzil; but in the books of the cabildo, the same monarch is named Sinacam. After remaining several days at this place, and receiving the most respectful attentions from the Indian monarch, he set out again to undertake the conquest of Atitan, proceeding by the coast of the

Pacific Ocean, subduing such of the nations as attempted to stay his progress, until he reached Almulunca, where he founded the city of Guatemala; laying it down as a well ascertained fact, that the court of the Indian prince, where the general had spent some days to refresh his troops, was the great city of Tecpanguatemala. Vasquez supports himself in the belief that this place was the capital of the Kachiquel kingdom; in the first place, because the natives gave it the name of Patinamit, the meaning of which word expressed in European language, is "the first city in the kingdom," or its capital. In the second place, he corroborates his opinion by the etymology of Tecpanguatemala, the other name of the same place, which, in the idiom of the natives, means "the royal house of Guatemala," also implying the court of their kings. In the third place, he adduces support of the correctness of his inference, from the general splendour of the city, and the magnificence of the palaces and public buildings, which is sufficiently demonstrated by the fragments and vestiges of these works, which the author says he had seen in the place called by the Indians Ohertinamit, or the old city, as the court of Patinamit was at first established there. Finally, he is confirmed in his opinion by the style of fortification adopted in this place, which is very similar to that of Utatlan; it being, as already mentioned, built on an eminence, surrounded by a deep ravine, admitting of only one very narrow entrance to the city.

Francisco de Fuentes y Guzman (tom. 1, lib. 3, cap. 1,) takes a course diametrically opposite to the 2 preceding authors, by describing the city

of Guatemala, the court of the Kachiquel kings, as situated at the place now called St. Miguel Tzacualpa, which means the old town : he says, the Spaniards entered it on St. James's day ; not by the route of the sea-coast, but by the way of Itzapa ; crossing the country now known as the valley of Panchoi, in which the village of Jocotenango stands, and that he founded the city in 1542 : he adds, that they were well received by the King Sinacam, who made them presents, and treated them with great festivity ; that they pitched their camp there, and remained until the year just mentioned. This author adduces various reasons in support of his hypothesis ; the first is, that among the Spaniards it was the invariable practice to give to the cities founded by them, the names of existing places in Spain ; such as Truxillo and Valladolid in the province of Comayagua ; Leon, Granada, and Segovia, in that of Nicaragua ; Cartago, Xeres, Ciudad Real, and New Saragossa, in other provinces ; Durango, Guadalaxara, Antequera, Merida, and others in the kingdom of New Spain. To cities which they found already established, they left the original names, as Mexico, Cuzco, Tlaxcala, and many more ; whence he infers, that as Guatemala retains its original name, the Spaniards did not found it, but established themselves in it.

His second reason is deduced from the etymology of the name of Guatemala, which he derives from the word Coctecmalan, that means " milk wood," a peculiar tree found only at the Old City, and about a league round about it ; and therefore assumes as a position, that the city must necessarily have been situated within that space :

it could not however have been on the spot where Old Guatemala now stands, for this place has always been known by the name of Panchoi, which signifies the “great lake;” nor at the place called *Ciudad Vieja*, as that has always retained the appellation of Atmulunca, or the “water that springs up;” it is therefore necessary to locate Guatemala, the capital of the Kachiquel Indians, on the flank of the mountain called the Volcan de Agua, where stood the Spanish town that was destroyed in 1541, and where now is the little village of St. Miguel Tzacualpa. The name of this place strongly confirms such an opinion, as it means, in the idiom of the Indians, “the old town,” and consequently the ancient city of Guatemala stood there; by similitude, the ancient city of Tecpanguatemala was called Ohertinamit, which also means “the old town.”

Again, the third reason for this opinion is, that it is contrary to common sense to suppose with Vasquez, the first conquerors, after having taken up their quarters in Guatemala, would again quit it for the purpose of encamping in a wilderness; because, if these men who came to receive the homage and obedience of Sinacam, were peaceably received by that monarch, settled and feasted in his residence, why should they quit all these conveniences, at the hazard of incurring the ill will of the sovereign, to found a city, and build themselves habitations, when the capital of the kingdom was at their command; to fatigue themselves in search of every thing they wanted, when they could enjoy inexhaustible abundance in the city? If it be admitted, that when the Spaniards entered the kingdom in 1524, they established

themselves in the capital, it follows consequently that it was at Tzacualpa : for it appears in the books of the cabildo, that when they were contemplating a permanent establishment, all the situations where it was supposed convenient to settle in, were carefully surveyed ; and on the 21st of November, 1527, it was resolved, in full council, that a removal was not advisable : also that it remained on the same spot where it had been marked out in 1527, until 1541, when it was destroyed, and that this spot was Tzacualpa ; for there the foundations of the city were seen in the time of Fuentes ; and there at the present period may be distinguished directly above the village of Tzacualpa, the deep channel made by the torrent of water, and detached masses of rock, by which the old town was overwhelmed : from these circumstances it may safely be affirmed, that the city of Guatemala, the capital of the Kachiquel kings, was situated where Tzacualpa now stands.

This author certainly labours hard to support his hypothesis, and the arguments adduced give it great plausibility ; but as they are not of sufficient weight to remove every doubt, the matter must be left to the discretion of the reader, who will adopt that which may appear to him most accordant with probability. As the etymology of the word Guatemala, a point in which there is a discrepancy between the different authors already noticed in an early part of this volume, has been relied upon as a proof, the author of the present work ventures to uphold with much deference, an opinion differing from all those who have touched upon the subject, and to derive it from

the name of Juitemal, the first king of Guatemala, relying upon the strong resemblance between the 2 words; for it cannot be an overstrained inference, that what was at first called the kingdom of Juitemal, might, by an insensible corruption or softening of the term, be afterward changed into the kingdom of Guatemala: he is warranted in the conjecture by similar variations, as, for instance, the place anciently called by the Indians Atmulunca, is now Almolonga; and the original name Zezontlatl, has yielded to the more harmonious word Zonzonate. It was a practice observed among the native inhabitants, to call kingdoms and towns by the name of the monarchs or chiefs who governed them: thus the natives of the kingdom of Utatlan were called Quichés, from Nimaquiché, who led them from Tula to that kingdom; the Kachiquels, from the kingdom of Kachiqueleh; Zutugiles from Zutugileh. In like manner, the capital of Rabinal, cacique of Verapaz, was called Rabinal; even the Spaniards have followed the same nomenclature, by giving the name Nicaragua to the territory of the cacique Nicaragua, and Nicoya to the possession of the cacique Nicoya.

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## CHAP. XXXVII.

*Of the different Positions of the City of Guatemala under the Dominion of the Spaniards.*

WHETHER it was in the little town that the Spaniards at first built between the 2 volcanoes, as some writers think, or in the capital of King Sinacam, nearly on the same spot, as maintained by others, that they fixed their quarters;

it is certain the election was only provisionally made, until they could complete the necessary surveys, and choose, after careful examination, a spot that would present all the advantages they desired, for founding the metropolis of their new kingdom. During the 3 years that elapsed from their arrival, to the formal establishment of the city at Tzacualpa, there occurred frequent discussions among them upon the good and bad qualities of places, the proximity of materials for buildings, and the climate that would be most conducive to the general health. The subject having been repeatedly debated in private, was at last brought before a council on the 28th of October, 1527. At this congress, the lieutenant-governor George de Alvarado, the alcaldes, and regidores, delivered their opinions, that it was essential to the service of the king, as well as to the policy and good government of the country, that the city of St. Jago de Guatemala should be established with all the necessary formalities; and that a proper situation should be chosen in which all the local advantages required for the capital of a kingdom would be combined. From that day researches were carried on with greater zeal than before, and as there were almost as many places proposed, as there were individuals to give a vote, it was determined the question of choice should be limited to 2; *viz.* the one which they then inhabited, and with which they had as yet no cause to be dissatisfied; and another, called Tianguecillo on the plain of Chimaltenango, where there was an abundant spring, the waters of which flowed close by the village and thence to Comalapan.

To decide this point, an open cabildo, composed of the members of the administration, and other persons, Hidalgos, and good men of the city, was held on the 21st of November, 1527, under the presidency of George de Alvarado, when each individual having taken an oath to vote according to his conscience, without partiality or prejudice ; Hernando de Alvarado said, that having examined both situations carefully, he was of opinion Tanguecillo should be preferred, and minutely detailed his reasons for the preference ; he was followed by Eugenio de Moscoso, the king's treasurer, and others who supported his choice. Gonzalo de Oballe, a knight of Salamanca, was on the other side, an advocate for the city's remaining where they were then settled, and delivered in writing the arguments by which he supported his vote : he was seconded by the votes of Juan Godinez, Pedro Portocarrero, Juan Perez Dardon, and the greater part of the members. On the following day, George de Alvarado, attended by the alcalde, Oballe, the regidores, and inhabitants went to the chosen spot, he then commanded the secretary to draw up a process of the following tenor, " I, by virtue of the powers invested in me by his majesty's governors, with the consent and advice of the alcaldes and regidores here present, do establish and found here, on this spot, the city of St. Jago ; which said city is the boundary of the province of Guatemala." He next ordered the great square and the place for the church to be marked out, also the hospital of La Misericordia, the chapel of the Virgen de los Remedios, the fortress, the town house, and the prison : he concluded by taking possession, in the



king's name, of the city, the province, and the adjoining districts. Authors who have written on the affairs of this kingdom, do not certainly agree in this point of its history, each relating the event according to the opinion given by him, relative to the situation of the city under its native governors; therefore, those who assert that the Spaniards established themselves provisionally in Almolonga, maintain that the new city was traced out on an adjoining site towards the west, at the place called by the natives Tzacualpa; so that the first town built in Almolonga remained as a suburb of the new city: but those who supposed the Spaniards fixed their head-quarters in Sinacam's capital, or the Guatemala of the Indians, in Tzacualpa, contend that the city of St. Jago de Guatemala was marked out on the ground occupied by the Indian capital. On this spot it remained from November, 1527, the period of its formal foundation, until November, 1542, when the present city of Old Guatemala was planned.

The first city had but little chance of being advanced to a prosperous condition, for in less than 14 years after the foundation was laid, namely, on the 11th of September, 1541, it was ruined by the inundation of a dreadful torrent of water that suddenly descended from the volcano, sweeping before it immense masses of rock, by which many of the buildings were overwhelmed, and all the others much injured. By this disaster, the old city, in its material character, was levelled to the ground; and in a political sense was deprived of its chief, and greatly diminished in the number of its inhabitants, many of whom perished under the ruins, particularly Doña Beatriz de la

Cueba, widow of Pedro de Alvarado, who had been elected governess by the ayuntamiento. In this melancholy position of affairs, the inhabitants considered of the most expedient means to repair the injuries they had sustained. They first elected a governor, and then deliberated on the best method of securing themselves from future misfortunes by the volcano. A council was held on the 17th of September, of the same year, in which the members, assisted by the assessor, Don Blas Cota, came to a resolution, "That the licentiate, Don Francisco de la Cueba, should resign the staff of lieutenant-governor, but without prejudice to any right he might possess." This resolution being complied with, on the following day, the 18th, the council was resumed, when Don Francisco Marroquin, and the licentiate, Francisco de la Cueba, were chosen governors *ad interim*, and the election made public by proclamation. The next subject that came under consideration was the removal of the city from the side of the mountain, but while they were holding a meeting in the cathedral to discuss this point, several shocks of earthquake were felt in quick succession; and as the business under deliberation required more mature reflection than could then be given to it, from the apprehensions entertained that the church would be thrown down, and crush the people assembled in it, the conference was adjourned.

On the 27th of September, another council (as appears in the records relating to the second foundation, that are preserved in the archives of the cabildo) was held, and attended by the governor, the other members, and 43 of the inhabit-

ants, altogether amounting to 55 votes. The question proposed for debate was, whether, for the perpetuity of the general government, and for better maintaining peace in the provinces, it would be most advisable that the city should be rebuilt on the same site, or that another situation should be chosen? On collecting the votes, 43 were in favour of a removal, 5 against it, and 7 indifferent as to one measure or the other. The removal being carried in the affirmative, the next important question was, in what situation shall the new city be built? To decide this point satisfactorily, it was determined, the 2 alcaldes, and 11 other persons chosen from among the members of the assembly, should be deputed to examine and survey proper situations; which being done, they were to make a report to the governors and constituted authorities. In 2 days the deputation executed its commission, and drew up a report, in which they unanimously concurred, that the most eligible situation for the new capital would be the valley of Tianguecillo, on the plains of Chimaltenango. The determination of this point being an affair of great public moment, it was reserved for a general congress convoked on the 2d of October. Seventy-eight persons met in this assembly, who, after taking an oath to deliver their opinions uninfluenced by favour or affection, fear or interest, came to a division, when there appeared to be 29 voices in favour of the valley of Alotenango, and 49 for that of Chimaltenango. In consequence of this majority, the governors issued an edict, commanding the new city to be founded in the valley of Tianguecillo; and that all persons, who were holders

of ground in the ruined city, should repair to the newly chosen spot, where they would receive allotments proportioned to their former possessions.

In this conjuncture, Juan Bautista Antonelli, an engineer employed by the king, with instructions from the supreme council, to form plans for building cities and towns, and to make choice of secure and well-sheltered ports, with good anchorage, on the northern coast of the kingdom, arrived at Guatemala. Having examined, by order of the governors, the situations most appropriate for the new city, he reported to the council that he had surveyed, with great care and attention, the valleys of Las Vacas, Chimaltenango, Alotenango, Milpas de Luiz de Alvarado, and of Pedro Gonzalez Naxera, and the valley of Tuerto or Panchoi; in all of which, except the last, so many deficiencies were obvious, that the city, if built in either of them, would not be likely to prosper: he enumerated the inconveniencies peculiar to each situation, and concluded by stating his opinion, that the valley of Panchoi was the only place suitable for the object in view; because the city would be there removed from all danger of another inundation from the volcano, and be sheltered by the ridge of mountains on the north. There was abundance of excellent water, that descending from the mountains, runs through the valley almost level with the surface of the soil, and might therefore be conducted by canals to all parts with the greatest ease; that as there were no inequalities of ground, the regular formation of squares and streets could not be interrupted; and that how much soever it might be found necessary to increase the extent of it, in future times,

there would be ample space, even to a circumference of 8 or 9 leagues; that in all seasons it would enjoy the benefit of the sun, and of a soil so fertile as to be covered with herbage throughout the year, affording excellent pasturage for flocks and herds; that provisions were inexhaustibly abundant; that there were many villages from which the capital might draw all sorts of supplies; that materials for making bricks and tiles were close at hand; and that, at the distance of 2 or 3 miles, there were quarries in the mountains, with plenty of lime and gypsum equally near. For these reasons, he affirmed, that the valley of Tuerto ought to be preferred to every other situation for the city of St. Jago.

These arguments appeared to the governors and others so little liable to be impugned, the principles on which they were founded being so notorious, that they were forced to yield assent to them; and being stimulated by the clamours of the inhabitants, they resolved the city should be immediately marked out in the valley of Tuerto: on this spot the city of Old Guatemala now stands. The council, in which this decision was made, took place on the 22d of October, 1541; and such was the zeal of the people in carrying on the work, that by May, 1542, a great part of the city was inhabited, although the complete demarcation of it was not finished before the 21st of November, 1542. Here then, in the valley of Tuerto or Panchoi, stood the capital of the kingdom, until the year 1776, when it was transferred to the valley of Las Vacas, in consequence of the devastation occasioned by the earthquake in 1773.

It is necessary to introduce in this place one observation, namely, that although the shocks on the 29th of June, 1773, were violent in the extreme, and the ruin caused by them of a most frightful nature, yet neither the one nor the other was of that appalling character represented in two works printed at Mexico in 1774. The writers of these two narratives have drawn a picture of this event so exaggerated and over-coloured, that those who had the misfortune to be witnesses of the reality, dreadful as it was, are unable to trace the event from such descriptions of it. In these narratives the most excursive genius would be unable to descry any approach to veracity. That the reader may be enabled to form an opinion for himself, one extract from each will suffice. The first writer, having given a minute detail of the labours endured in finding out and examining various situations for a new capital, gives an account of the state of Guatemala after the earthquake, extracted from the official reports of the injuries sustained. In this relation, at page 12, occurs the following sentence: "In the convent of Las Niñas de la Presentacion," says the engineer, "the church was split into four parts, and the vaults entirely destroyed." Unfortunately for the precision of this engineer's account, there are now many surviving witnesses that this church never had any vaults: that the earthquake should be accused of destroying that which never had existence, is doing it a manifest injustice. In the second work, one of the most clumsy and ill-contrived fables ever yet invented, is given in very pompous terms. In pages 30 and 31, it is said, "Persons of the greatest authority, upon

whose veracity no suspicion can rest, are able to bear testimony, that on the evening of this formidable and ruinous earthquake, they saw the gigantic Volcan de Agua divided into 2 parts [by the violence of its impulse; that the divisions were palpably separated from each other; but by the prolongation of the shock, they were afterward restored to their former situations, and again firmly united." A phenomenon of this extraordinary character, a novelty so stupendous, was unperceived by thousands of persons now living, who were indeed spectators of the lamentable catastrophe that afflicted their country; but none of them saw this portentous aperture; no one was aware of this tremendous separation and reintegration: in fact, when this extraordinary narration made its appearance, they were as unconscious of the fact as if it had happened at Vesuvius or Hecla. It is, in fact, unnecessary to ask, how a phenomenon, that, had it occurred, must have been palpable to the senses of every one, should have been noticed only by those "persons of the greatest authority," who related it to the author: or is it probable, that these same persons, "upon whose veracity no suspicion can rest," should have communicated so wonderful an event to that writer only, and unrelentingly have condemned themselves to keep the wonder a secret from every other person, and that too at a time when it was thought meritorious to make known and exaggerate every thing likely to be adverse to the unfortunate place? These reflections have not been elicited by any desire to cast an odium upon the writers of the works in question; but as the narratives, containing such circumstantial, and, as

they are called, authentic details, have been printed and circulated, the author of the present history has thought himself bound to notice them; for, as in the course of his work no mention is otherwise made of such wonderful occurrences, he might be blamed for omitting an account of so great a geological prodigy as the sundering and reunion of an immense mountain.

The city of Guatemala, correctly speaking, was greatly injured by the earthquake of 1773, but was not so generally dilapidated as it appeared to the terrified, or it may perhaps be said, to the interested imaginations of architects, engineers, and notaries. Great damage was certainly done in some quarters, particularly in those on elevated situations, as La Candelaria, St. Domingo, Chipilapa, and part of St. Sebastian: in the centre of the city some houses were destroyed, but more remained unhurt, or injured only in a slight degree, as they sufficiently shew at this day: in the lower quarters of St. Francisco, Tortuguero, Chajon, and others, the effect upon the buildings was very slight. As to the most sumptuous buildings and public works, *viz.* the cathedral, with other churches, the palaces and convents, for the most part it would have been necessary to pull them down entirely; on the other hand, as it was a fact well known from experience, that since the Spaniards first settled in that valley, either at Tzacualpa or Panchoi, a term of 50 years had never elapsed without the city's suffering some injury; it appeared most desirable to remove the capital once more, although at much greater expense, than to rebuild it in the same situation. The latter alternative would



have been much easier, and less costly, but this would have been labouring upon a calculation of only 30 or 40 years' duration of the work ; and by placing it on another spot, its permanence might fairly be anticipated for a much longer term. This kind of reasoning was strengthened by the circumstance, that when the removal of the capital was in agitation, on account of the earthquake on the 29th of September, 1717, which was said to have been much less disastrous than the last, the subject was referred to the viceroy of New Spain, who gave his opinion in favour of the measure, by a dispatch received on the 4th of December, in the same year ; but it was not then carried into effect. Now, however, when the devastation was greater than it ever had been before, the opinion of the viceroy, remote both as to time and place, was again brought forward in aid of the transfer.

A meeting of the principal inhabitants was held on the 4th and 5th of August, 1773, in which the removal was resolved, subject to the king's approbation. The next consideration was the choice of a place, and as there was a great diversity of opinion on this point, it was agreed to take a temporary station at the little village called Hermita, contiguous to the valley of Las Vacas, while the valleys of Jalapa, Jumai, and any other which might be deemed convenient, could be duly examined. On the 9th of August, another meeting was held to appoint commissioners for surveying the proposed situations, and ascertaining their advantages or disadvantages, when the senior oidor, Don Juan Gonzalez Bustillo, was appointed by the governor ; the prebends, Dr. Juan

Gonzalez Batrez, and Dr. Juan Antonio Dighero, by the archbishop; the regidor, Don Francisco Chamorra, and the licentiate, Juan Manuel Zelaya, by the secular cabildo. On the 19th of August, these commissioners, accompanied by Bernardo Ramirez, and other persons, set out on their mission: they carefully examined the valleys of Jumai and Jalapa, according to the terms of their instructions, and returned to the Hermita. At the latter place their labours were resumed, and performed with more precision, as they were exposed to the view of a greater number of observers, ancient inhabitants of the valley, as well as physicians, engineers, and architects, each giving the preference to that spot where his own profession appeared most likely to be interested. These and other necessary services being completed, mandates were issued to the archbishop, religious communities, corporations, and others concerned, for a general meeting to be held on the 10th of January, 1774. The assembly met at the temporary establishment, and the business was opened. The two following days were occupied in reading the reports made on the subject; this being finished, an edict of the governor, dated the 12th, was then made public, in which both the seculars and regidores were exhorted to deliver their opinions without restraint, and according to their consciences, upon the two following points: 1st, Whether it would be convenient to rebuild the city of Guatemala upon its present site, or any of the surrounding lands? Or, 2dly, in case of transferring the capital, which will be the most advantageous position, the valley of Jalapa, or the valley of Las Vacas? The 14th

being appointed for the final decision, mass was performed before the members, who then returned to the council-chamber, and proceeded to deliver their votes on the first question, when there appeared 4 in favour of rebuilding, and 75 for the removal. The second question was carried unanimously, that it would be more advantageous to settle in the valley of Las Vacas, than in that of Jalapa.

As the extent of this valley presented several appropriate spots, the governor ordered the commissioners to survey them all. In compliance with this command, they examined the plains called La Culebra, Piedraparada, El Rodeo, and El Naranjo : that service being completed, reports were passed to the royal chancery for their deliberation ; the members composing this body being of opinion, that the plain of El Rodeo was, under all circumstances, to be preferred, the governor confirmed their decision, by an edict, on the 24th of May, 1774. Matters being in this state, the new fiscal of the royal audiencia, Don José Sistué, arrived at Guatemala, and once more agitated the question, whether the plain of La Virgen would not be preferable to El Rodeo for the capital : this plain was therefore surveyed, and as it seemed to offer greater advantages than El Rodeo, the former edict was revoked, and a new decree, ordering the city to be transferred to the plain of La Virgen, was issued. A report was made to the king of all that had been done, and his majesty was pleased to signify his royal pleasure, that the new city should be built on the plain of La Virgen, contiguous to the temporary establishment in the village of La Hermita, as

appears by a decree, dated July 21, 1775. In virtue of these dispositions, the ayuntamiento took possession on the 1st of January, 1776; the university of St. Carlos removed thither in November, 1777. On the 22d of November, 1779, divine service was performed, for the first time, in the temporary cathedral; and in succession, the different parishes, convents, and churches, were taken possession of as fast as circumstances would permit.

Some private individuals, many artisans, and a great part of the people, supposing, and, as it seems, not without reason, that the royal pleasure for removing the capital was intended as a matter of favour to the whole community, but not to force them to abandon the dwellings and conveniencies they possessed in Old Guatemala, and seek habitations in the new capital, expected to remain in the quiet enjoyment of their homes. The governors of the kingdom put a very different construction upon the royal edict, and considered the translation of the capital, not as a matter of favour, but as a mandate for the total abandonment of the old city; they were therefore inflexible in forcing the inhabitants to quit the proscribed soil. These, though grieved at resigning all they possessed in their old domicile, were unwilling to have it supposed they would oppose the royal pleasure, and reluctantly quitted their abodes; some repaired to the new city, others retired to the neighbouring villages, so that on the 30th of June, 1779, Old Guatemala, in compliance with the governor's positive orders, from being the busy haunt of men, was transformed into a dreary solitude; the inhabitants thereby giving

a most heroic proof of obedience and submission to their governors.\* The proscribed city remained in this state, until many of its former occupants, forced by necessity, covertly resumed their ancient abodes ; and it has by degrees again become peopled, and is now occupied by more than 8000 inhabitants.

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## CHAP. XXXVIII.

### *Of the Submission of the Zutugil Indians to the Spaniards.*

WHILE Pedro de Alvarado remained with his army in Sinacam's capital, the conversations with that monarch frequently turned on the subject of the unjust proceedings of his relation, the king of Atitan, chief of the Zutugiles, who had assisted the cacique Acpoquil in seizing some of the most flourishing parts of his kingdom ; these, according to Vasquez, were Tecpanatitlan and its territory ; but according to Fuentes, Tecpanguatemala and its dependencies. Sinacam adduced as a proof of

\* The cruel and tyrannical proclamation issued by Don Matias de Galvez, president of the royal audiencia, in the month of June, 1779, for the desertion of Old Guatemala, deserves to be made generally known. He commanded that every inhabitant should quit the city within a prescribed (very small) number of days ; and that from the date of the proclamation, no artificer should there exercise his trade, without being liable to very severe penalties. Until the publication of this order, it was a thing unheard of in any civilized country, that a man should be prohibited from supporting his family by the honest labour of his hands, at his settled abode. In consequence, many of these poor people were forced to the hard necessity of quitting the place, or of committing robberies to afford sustenance to those dependant upon them ; yet notwithstanding the monstrous severity of the mandate, it was allowed to have its full effect.

the king of Atitan's haughty character, that although he was well acquainted with the splendid victories of Tonaltih (Alvarado) and his Teules (the Spaniards), he had not appeared to make his submission to the powerful monarch of Castile; because he confided in the great numbers of well-disciplined troops, and in the vast strength of his capital. The main object of the Spaniards being to subjugate the whole country, little persuasion was required for inducing them to undertake this campaign; but previous to commencing operations, Alvarado sent persons to reconnoitre the situation, the fortifications, and other circumstances of Atitan (the capital). When the emissaries returned with their information, the general was well aware the enterprise would be one of great difficulty; being also fearful that the example of these Indians might induce some of the nations already subdued, to endeavour to throw off his yoke, he at first tried gentle means to accomplish his object, and sent an embassy to the chief of the Zutugiles, with an offer of peace and friendship on the part of the Spaniards; 3 times he repeated the invitations, but they were as often rejected, and the messengers treated with asperity and unequivocal marks of indignation.

These successive repulses irritated Alvarado, and stimulated him to commence the campaign. He left a sufficient garrison for the protection of Guatemala, and began his march for Atitan; his force consisting of 40 horse, 100 infantry, and 2000 Guatemaltecan Indians, under his own immediate command. He pursued his route by easy marches, finding good and secure quarters for his troops, being well supplied with provision,

and with plenty of forage for his horses : on arriving in the environs of Atitan, he once more solicited the Zutugiles to avoid the necessity of military operations ; they were however fixed in the determination not to submit ; and not only took arms against the ambassadors, but made a demonstration of attacking the army with a great force. In this interval, the Spaniards perceived a strong body of the enemy posted on a rocky eminence by the lake, at no great distance from them ; and carefully considering, that to leave this natural fortress so well garrisoned in their rear, might entail very serious consequences upon them, they advanced to the margin of the lake, and provoked the enemy, by repeated discharges from the cross-bows, which killing some men, irritated the others so much, that they rushed from the post, and attacked the Spaniards, who, after a long and obstinate fight, were doubtful of being able to obtain a victory, until they were relieved by the cavalry coming to their assistance, and furiously attacking the Indians, gave the infantry an opportunity of uniting their detachments ; after which they forced the enemy to retire within their fortifications.

During the action the Guatemaltecan Indians seized some of the enemy's boats, which were of great service ; for the Indians throwing themselves into the water, and the infantry advancing in the boats, they gained a footing upon a narrow causeway, soon dislodged the besieged, and obtained possession of the eminence ; the Atitans made several bold attempts to recover their post, but were always repulsed by the fire of the musketry ; when losing all hopes of victory, they plunged into

the water, and swam to a little island, leaving many killed and wounded behind them; they were pursued by the victors, and after maintaining an obstinate conflict on the island, were at last obliged to submit.

As soon as the Spaniards had completed this triumph, they landed their prisoners, and proceeded to ravage the villages on the banks of the lake; these they found totally abandoned, and on the following day the whole army marched against Atitan. The troops met with no impediments in their way, and arriving before the place, found it destroyed and abandoned; an event but little expected from the obstinate bravery of its defenders. Alvarado ordered the cavalry to scour the surrounding country, as he suspected this retreat to be only a feint to throw him off his guard; the cavalry returned without discovering any indications of an ambush, or other circumstance of suspicion, and bringing in 2 caciques whom they had taken prisoners. The general made use of these persons to send another message to the king and the chiefs, inviting them to accept terms of peace and submission to the king of Spain, and return to their dwellings; promising to deliver up all their countrymen, who were his prisoners, and that they should receive kind and honourable treatment from him; but if they persisted in their opposition, he declared he would inflict the same species of hostilities upon them as he had done upon those of Utatlan. The late defeats had greatly lowered the haughty tone of the Zutugiles, and after endeavouring to colour their submission with some specious pretext, the king and the principal caciques returned the fol-



lowing answer : “ Since the time when King Axi-  
 quat established this kingdom, the neighbouring  
 kings have vainly endeavoured to subdue it by  
 their arms ; but I, admiring the great worth and  
 power of the Spaniards, well knowing their  
 triumphs and their bravery, am desirous, with  
 my caciques, and the principal persons of my  
 kingdom, to be their friend, and to pay obedience  
 to so great a monarch as the emperor of Castile,  
 who has such valiant and powerful subjects.”  
 The joy and satisfaction of the Spanish army were  
 very great, at seeing an enterprise so arduous,  
 consummated without the necessity of resorting to  
 more sanguinary operations ; and the pleasure  
 was greatly heightened by a continuation of pro-  
 sperity, arising from the fame of their recent vic-  
 tory ; for all the places surrounding the lake sent  
 presents of gold and mantles, and submitted to  
 their authority. Alvarado received these new  
 subjects with all the kindness and conciliation  
 peculiar to him, and by means of his interpreter,  
 pointed out the benefits they would derive from a  
 faithful adherence to their allegiance to the king  
 of Spain, and by acquiring a knowledge of the  
 truths of the Christian religion. The general then  
 resolving to return to Guatemala, to preserve the  
 peace of that district, ordered a good fortress  
 to be built, in which he left 418 men, under the  
 command of Hector de Chaves, and Alonzo del  
 Pulgar. From that period, the Zutugiles have re-  
 mained faithful subjects of the Spaniards, even  
 during the rebellion of the Quichés and the Ka-  
 chiqueles.

## CHAP. XXXIX.

*The Conquest of the Valley of Sacatepeques.*

ALTHOUGH Sinacam spontaneously submitted to Alvarado, and swore allegiance to the Emperor Charles the Fifth, all the places under his government were not disposed to follow the example of their monarch ; several of them, and particularly those in the valley of Sacatepeques, not only refused to yield to the Spaniards, but shook off the authority of their natural sovereign, and declared themselves free and independent. (Kachiquel MS. fol. 5.) The audacity of these Indians did not stop here, for they began to infest the lands of those villages and towns that had been placed under the Spanish authority, and carried off many of the women and children that were employed in looking after the milpas, or fields of maize, and other plantations, and sacrificed the hearts of the latter to their idols. Mortified by these vexations, the caciques of Xinaco, Sumpango, and some other places, sent messengers to the offenders, saying, that as they were now under the protection of men who were children of the sun (for so they called the Spaniards), if they received any insults or farther injuries, they would complain to their friends the children of the sun, who killed and wounded their enemies with thunder ; but if, on the other hand, they would cease from hostilities, and be willing to obey the Spaniards, the caciques would engage to obtain the friendship of these children of the sun for them. This message was so ill received by the independents,

that they put all the messengers to death, except one, whom they sent back to tell the caciques, that they might now request their new friends, the children of the sun, to bring their tatoques, or ambassadors, to life again; that for themselves they scorned to submit to an unknown people, and would destroy all the villages of the caciques before the allies, whom they so much relied upon, could arrive to their assistance. They immediately set about putting these threats in execution, by attacking with a powerful force the villages that had submitted; the inhabitants quickly flew to arms, and resolved to defend themselves to the last extremity; instantly sending off advice of the war to Guatemala. These events took place in the month of January, 1525, or, according to the Indian account, in the time of tapixque, or the maize harvest; at this period Alvarado was engaged in the Atitlan war against the Pipiles; but the commandant who remained in Guatemala, sent him intelligence of what had happened; and without waiting for orders, dispatched 1000 Guatemaltecos with 10 musketeers as their officers, under the command of Antonio de Salazar, a captain of great experience and well known bravery, to the assistance of their Indian friends.

These troops left Guatemala with the greatest expedition, and by forced marches reached the scene of action just when the contending Indians had begun to skirmish. Notwithstanding the arrival of this reinforcement, the Sacatapéques continued firm, maintained the conflict with great bravery, and although they lost many men, their places were instantly filled by fresh combatants. On the third day after hostilities had commenced,

the Spaniards received a very seasonable reinforcement of 10 musketeers, 20 cuirassiers, and 200 Tlascaltecan and Mexican Indians, sent by Alvarado, who by this time had terminated his campaign against Atitlan. The Sacatapeques soon suffered so many defeats, that, numerous and courageous as they were, both their valour and their troops sensibly decreased, and they began to think of submitting. At this crisis, an old Indian called Choboloc, a man of mean birth, but clear understanding, was introduced to the caciques and principal leaders; this man either from curiosity, or an inclination to observe the military movements, had ascended an eminence whence he saw, and carefully noticed, the different manners in which the Indians and Spaniards fought; he therefore proposed to the chiefs, that at dawn on the following day, they should form their troops into squadrons of a 1000 men each; that the first squadron should engage for a short time, and then retire; the post quitted by the first, was to be taken up by the second, and the action so kept up by each squadron in succession; the retiring body always forming in the rear of the preceding one; for he had observed that the Teules never attacked with their whole force at once, but by divisions one after the other. The Sacatapeques by adopting this plan, maintained the fight the whole of the fifth day, and the Spaniards suffered considerably. Early on the morning of the 6th, the latter appeared in the field, apparently much weakened, and in confusion; the enemy observed this, and thinking themselves secure of victory, immediately commenced an attack, which was avoided by a retreat towards

some broken ground ; the Indians supposing their success complete, followed in disorder, and when entangled in the defiles and thickets, were attacked by a strong body placed in ambush, and pressed so closely, that their delusive hopes and their courage vanished together, and they fled in the greatest dismay, leaving a great number of killed and prisoners behind ; among the latter many caciques and principal leaders : all the villages in the valley of Sacatepeques then surrendered to the victors. Experience had taught Alvarado to distrust the Indians ; and therefore in every large town a military force was stationed to keep it in awe ; in that of Sacatepeques, 10 Spaniards and 140 Tlascaltecas were left under the command of Diego de Alvarado.

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## CHAP. XL.

### *The Capture of the Fortress of Mixco.*

IT has been already mentioned that Mixco, a strong city belonging to the Pocoman Indians, was situated on the eminence of an almost perpendicular rock that was impregnable, there being but a narrow steep approach to it, admitting only one man abreast ; so that a very small force at the top might, by rolling down large stones, defend it against a powerful body ; as a single file of men would be exposed to inevitable destruction by advancing up so confined and menacing a pass, if a piece of the rock were put in motion against it. The Spaniards had been accustomed to undertake such arduous enterprises, that dangers and difficulties only served to stimulate their cou-

rage; and as it was now well known that many other nations, following the example of the Mixqueños, had fortified themselves in similar positions; Alvarado sent his brother Gonzalo with 2 companies of infantry and 1 of cuirassiers, commanded by Alonzo de Oxedo, Luis de Bivar, and Hernando de Chaves, to besiege Mixco, until he could take command of the operations in person. On arriving before the place, it was carefully reconnoitred by the officers, who convinced themselves that there was no other approach to it, than the one just described; and being somewhat intimidated by the losses they sustained from the stones and arrows discharged upon them by the enemy, they found themselves involved in difficulties, that to them seemed insurmountable, when Pedro de Alvarado arrived at the camp. This experienced officer perceived at once the eminent risks the army would be exposed to in prosecuting the siege; but in a conference with his officers, they were unanimously of opinion that it would be detrimental to the reputation of their arms, were they to be unsuccessful in the enterprise they had undertaken; because it would induce other nations to persevere in fortifying themselves in the same manner; and even those who were already subdued, might, by such an example, be prompted to rebel and intrench themselves in similar positions; he resolved for these reasons to prosecute the siege.

He determined to make an attack upon the place without delay, and to facilitate his plan, caused a report to be spread, that the intention was to make an escalade at a point where there was no path, and where the rock was not so lofty:

it was conjectured that the enemy would direct their whole force to the point menaced, and leave the approach by the narrow path undefended; the stratagem did not succeed, for the besieged being very numerous, and not entirely unacquainted with such feints, took care to guard both points, from which they poured down great quantities of stones and poisoned arrows that did much injury to the assailants: Alvarado fearing a total failure, ordered a retreat to his camp. In this situation the Spaniards were attacked with great fury by the Chignautescos, who were allies of the Mixqueños: (Xecul MS. of Juan Macario, fol. 7.) the battle was long, and supported with great desperation on both sides; more than 200 of the Chignautescos were killed; and on the side of the Spaniards, many of the Tlascaltecas, particularly 2 brave leaders of that nation, Juan Suchiat and Geronimo Carillo, and many Spanish soldiers wounded. In this battle the bravery of Garcia de Aguilar was very conspicuous, having in a retreat of the division he belonged to, remained a little behind his companions, he was attacked by upwards of 400 Indians who surrounded him, after fighting them a long time and being covered with blood, he lost both his horse and his arms; the animal without the rider defended itself by kicking and prancing against the Indians, who endeavoured to seize it: Aguilar, on being dismounted, drew his dagger, made great slaughter with it among his enemies, and contrived to keep them off until 6 horsemen came to his assistance and liberated him, but not before he had received several very dreadful wounds. The result of this battle, with the extraordinary resistance of Agui-

lar, so dispirited the Chignautecos, that they retreated to their own territory. Three days after this victory, an envoy from the caciques of Chignauta arrived at the Spanish camp, with a present of gold, green feathers, and white mantles, to propose terms of peace, stipulating that their submission should be kept secret until after the capture of Mixco; as a proof of the caciques' sincerity, the messenger requested for them an interview with the Ahao Tonaltihuh (Alvarado), to communicate an important secret that would be of the utmost service to the Spaniards. He was received with many tokens of respect by the general, who in return for the presents of the caciques, sent them some scarlet caps, beads, knives, and other European articles. Three days elapsed before the ambassador returned with the chiefs, as Chignauta was 10 leagues from Mixco; on arriving at the head-quarters, after many salutations on both sides, the caciques told Alvarado that he could not capture the Mixqueños, even though he should gain the top of the eminence; because they had a cave or subterranean passage by which they might escape to the bank of the river, unless a body of troops were stationed at the mouth of the passage to intercept them. This intelligence was gladly received, and 40 men, cross-bows, and cavalry, under the orders of Alonzo Lopez de Loarca, were sent to secure the spot pointed out on the bank of the river.

The most difficult object still remained; this was to get into the town by the narrow path, which was in fact the only possible entrance. To perform this perilous service the following disposition was made; a man bearing a shield to



protect a cross-bow man, was to advance along the pass, followed closely by the marksman; then another shield-bearer, supported in like manner; so on alternately, until the single file reached the top of the rock. Bernardino de Arteaga, who on many occasions had given signal proofs of invincible valour, offered to lead the van in this perilous ascent, and under his guidance the party entered upon the narrow path with an activity and courage that were neither repressed nor intimidated by the large stones and poisoned arrows that the enemy showered down upon them; and in the advance, the cross-bow men and musketeers made great havoc among the Indians; in this manner the Spaniards had proceeded a considerable distance along the dangerous way, when arriving at a part where the road widened a little, a large stone tumbled from the height above it, struck Arteaga, and broke his leg: he was supported by Diego Lopez Villanueva, and the accident seemed to increase the ardour of the assailants; for they pushed on in defiance of the incessant discharges of arrows, pikes, and stones, until gaining a position which permitted them to extend their front, and display their customary skill, they commenced an attack that the enemy were unable long to resist; they suffered great slaughter from the fire-arms, which infused such terror into their ranks, that they began to give way. As soon as the Spaniards had gained the top of the rocks, they were attacked by another party of Indians which had been kept in reserve; but as this body had had leisure to observe the prowess of their assailants, they fought but feebly; and after receiving a few discharges that killed

many, the others fled in confusion. Some trusting to their swiftness, escaped from the scene of contest by the path which the Spaniards had ascended; many fell over the rocks, and were dashed to pieces; and those who evaded that danger were made prisoners by the guard left at the camp. The enemy within the place attempted to escape by the subterranean passage, but numbers were taken before they reached the entrance of it by a party of infantry that pursued them; those who got into it with their wives and children, were suddenly attacked on arriving at the bank of the river, by the infantry and cavalry stationed there, under the command of Alonzo Lopez de Loarca, and most of them made prisoners, among whom were some of the principal caciques. (Quiché MS. of Francisco Garcia Calel Tezump, fol. 7.) This action being terminated, the Spaniards retired with their prisoners, at first to Chignauta, and afterward to their head-quarters. Information of the victory was immediately sent to Pedro de Alvarado then at Mixco, who prepared without delay to join the army in the field; he, however, sent orders to set fire to the place, that it might no longer serve as an asylum to the refractory natives: all the prisoners were collected and settled on the spot where the present village of Mixco stands, about 9 or 10 leagues distant from their former habitations.

## CHAP. XLI.

*Of the serious and almost general Insurrection that took place in 1526.*

By exertions the most extraordinary, Pedro de Alvarado completed the conquest of the 3 principal nations of the kingdom, that is to say, the Quichés, the Kachiquels, and the Zutugiles, in the year 1524. In the following year, he succeeded in subduing the populous nation of the Pipiles, that extended along the coast of the Pacific, in reducing the large towns of Sacatepeques and the formidably fortress of Mixco. This successful chieftain thinking his labours at an end, formed the resolution of returning to Spain, to give an account to the Emperor Charles the Fifth of his extraordinary conquests, and the immense extent of territory that had been thereby added to his dominions: he, therefore, took leave of the cabildo of Guatemala on the 4th of October, 1525. Just at this period, he received intelligence that Fernando Cortes had arrived in the province of Honduras, and it was necessary he should repair thither to pay his respects to his superior captain-general. He did not, however, undertake the journey until the month of February, 1526, for on the 30th of January he was present at a council held in Guatemala. After that period, he set out to have an interview with Cortes; but, on arriving at Choluteca, he was met by the captains Luis Marin, Bernal Diaz del Castillo, and some soldiers who had arrived with Cortes at Honduras, but were now on their return to Mexico, through the kingdom of Guatemala; from

these officers he learned that the commander in chief (Cortes) had embarked at Truxillo, and sailed for Mexico : in consequence of this report, the whole party returned to Guatemala.

An extraordinary change now waited Alvarado : the countries that he had so recently passed through as governor and captain-general, and where he had received all the obedience and honours due to his exalted rank, he now on his return found in a state of open warfare ; the inhabitants opposing his passage as if he had been an enemy ; the provinces that had cost him 2 years of incalculable labour and difficulties to subdue, were, in the short space of a few days, thrown into a state of rebellion to his authority : this was not the case with 1 or 2 districts only, but the flame had rapidly spread over an extent of 139 leagues, from Chaparrastique to Olintepeque. The cause of this rebellion in the districts of St. Miguel and St. Salvador is not now known, but the reason is well ascertained, by which Sequechul, king of the Quichés, and Sinacam, the Kachiquel monarch, were induced to revolt against the Spaniards ; and their example drew the inferior caciques of Sacatepeques, Pinula, Petapa, and others, into the vortex of insurrection. While Pedro de Alvarado was absent on his journey towards Honduras, it is generally understood that he left his brother Gonzalo as lieutenant-governor, (it was not his brother George, as some writers have erroneously supposed, for that officer was in Mexico at the time). Gonzalo was covetous, and wishing to enrich himself in a short time, inconsiderately demanded 200 alabones, or children, which he sent to the different

washing-places where gold was to be found, under an obligation that each was to bring him daily 90 grains of gold ; as the children were only from 9 to 12 years of age, they frequently wasted the time in sports natural to their time of life, and failed to produce the stipulated quantity ; in such cases, Gonzalo compelled the leaders of the parties of infants to make good the deficiency. These exactions produced great discontents among the Indians, which quickly spread to the maseguales or plebeians, and as readily infected the nobles : they threatened Gonzalo that they would report his extortions to Tonalteul (the sun of God, *el sol de Dios*), the name by which they designated his brother Pedro : the menace producing no relief, they represented the vexations they endured to their king, Sinacam. This sovereign was already extremely dissatisfied at the conduct of the Spaniards ; for when he voluntarily made terms of peace with them, he considered he was treating with them as friends, who would assist him in defending his states against his enemies, and in bringing his rebellious subjects to a proper sense of their duties to him ; and that at least each party would retain the supreme authority over his respective people. But when he found that Pedro de Alvarado deprived him of his dominions, and assumed an independent power over both himself and his subjects, he began to repent of the facility with which he had admitted his oppressors, although he dissembled his mortification for some time ; no sooner did this opportunity present itself, than he determined to shake off the yoke that he had so incautiously imposed upon his country.

To put this design in train, Sinacam sent ambassadors to the caciques of Petapa, Pinula, and others, to request their aid; he liberated Sequechul, king of Quiché, who had been detained prisoner in Guatemala since the year 1524: the latter also sent messengers to invite the chiefs of Utatlan, and other places of his dominions, to send troops with the utmost celerity, prepared with all possible means for occupying Guatemala: these troops were placed under the guidance of the caciques, who possessed the greatest authority among them, and the greatest reputation and experience in the conduct of military operations. The 2 kings with the Guatemaltecan Indians took the field, and dividing their forces into 2 corps, encamped, one in the valley of Alotenango, under the orders of Sinacam; and the other, commanded by Sequechul, was stationed in the valley of Panchoi. On these unexpected movements taking place, the Spaniards of Guatemala, abandoning for the present all care of the political government, found it necessary to devote their whole attention to arms and warlike preparations. They raised new levies, and established various commands; Gonzalo de Alvarado was appointed chief of the force destined for Olinstepeque: he quickly performed his march, and there pitched his camp, which consisted of no more than 60 Spaniards, both horse and foot, and 400 Indians, Mexicans, or Tlascaltecaus, armed with pikes and arrows. Of the squadrons left to cover Guatemala, Hernando de Chaves commanded the one stationed to the southward, in the valley of Alotenango; and Gonzalo de Oballe directed that which took a position to the northward, in

the valley of Panchoi. Chaves resolutely resisted 4 attacks made upon him by Sinacam, supported by the Indians of Alotenango and Aguacatepeque. Two attempts were made against Oballe by the body of Indians under Sequechul, and it required all his activity and military skill to support himself against the assailants, whose force he found well organized, strongly intrenched, and covered by a deep ditch extending along the front and one flank of their position. The Spanish forces were obliged to remain encamped during the months of June, July, and August, suffering great inconvenience from the violent heat and heavy rains. Among the insurgent towns was Petapa, one of the most celebrated of the district, both in the time of its idolatry, and under the government of the Spaniards. It was under the authority of a cacique named Cazhulan, (which translated means "the faithful will come,") rather a prophetic epithet, as in his time the Christians came to preach the gospel. This Cazhulan, being an independent prince, and sovereign of one of the 4 great districts, never paid tribute to the kings of Utatlan, Kachiquel, or Achi: his daughters married into the families of the other sovereigns; his male descendants long retained, in Petapa, the distinction of caciques, and were held in high estimation for their nobility and prowess. Cazhulan himself was a man of great endowments, highly venerated for his piety, fidelity, and good government: on the arrival of the Spaniards at Guatemala, he spontaneously submitted to the authority of the king of Spain; but many of his principal nobles took umbrage at this submission, as it appeared to them an unworthy act to sub-

ject himself to a strange and unknown race of men, who, as some of them said, went on 4 feet, (supposing the rider and his horse to be one animal), and were all Teules (or gods); who wounded and killed with thunder, and who would never suffer him to retain the liberty that he had until then enjoyed. This created a sanguinary civil war among the Petapanecos, one party taking arms in defence of their prince, and another against him; to the latter belonged the principal calpul of the town, who retired to the adjacent mountains. (Kachiquel MS. fol. 13.) In a few days the revolters, trusting to the kindly disposition of Cahaulan, returned to their homes, and solicited pardon for their past error. The lapse of a short time proved this to be nothing more than a simulated submission, and that the seeds of rebellion were still lurking in their hearts; for they had no sooner heard of the Kachiquel insurrection, than they were in open revolt against their own chief, as well as the Spaniards, and being supported by the cacique of Pinula, they gave abundant employment to the latter; for by their aid, those of Jalpatagua were enabled to prolong the war, and even when these were conquered, they attacked Pedro de Alvarado on the plains of Canales.

The same thing occurred with the natives of Sacatepeques, who at first refused submission to the Spaniards: they were subdued in 1525, but the next year again revolted, either at the instigation of Sinacam, or, according to the account of some of their own countrymen, because one of their papas, or priests of their idols, named Panaguali, had persuaded them that their god Ca-



manelon had appeared to him, and was much enraged that his friendly Sacatepeques, distrusting his power and protection, had surrendered to the Teules of Castile, who came for no other purpose than to take from them their lands and liberties; he exhorted them to take up arms again, promising to assist, and give them the victory. Impelled by this advice of their god, the Sacatepeques assembled in force, and, with great noise and howling, attacked the first guard of the Spanish garrison with the fury of ravenous beasts. The alarm was sounded, and a reinforcement arrived to support the guard, which was thus enabled to make its way through the enraged multitude, with some loss on both sides; 1 Spaniard and 3 Tlascaltecan were made prisoners, the remainder of the troop retreating in good order to Guatemala.

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## CHAP. XLII.

### *Of the Reduction of the Insurgent Provinces in 1526.*

As soon as Alvarado obtained information that Cortes had quitted Honduras for Mexico, he prepared to return to Guatemala, having his escort strengthened by the soldiers who accompanied Luis Marin. This was a most seasonable reinforcement, for he found the provinces of Chaparristique, or St. Miguel, in a state of warfare; and, in his encounters with the insurgents, 1 Spanish soldier, called Nicuesa, was killed, and 3 others wounded. In the province of Cuscatlan he had several obstinate engagements with the

natives, but no details of them have been preserved; and, although Bernal Diaz del Castillo was present, he only mentions, in his History, chap. 193, that the provinces were in a state of insurrection.

Having overcome these impediments, the army advanced by hasty marches towards Guatemala; but, on arriving at the confines of Jalpatagua, its passage was intercepted by numerous strong bodies of Indian archers, with whom a smart contest began, but it was not of long duration; for almost as soon as the infantry were brought into action, the different squadrons of the enemy dispersed, and fled to the mountains. The expulsion of the Indians from a rock fortress was a matter of greater difficulty, as it was defended by several thousand combatants, who, maintaining a position naturally very strong, were enabled to cut off the communication with Guatemala. The rock of Jalpatagua stands on an eminence, about 9 miles distant from the village of that name, commanding the main road from the capital to the eastern provinces of the kingdom, and there was no detour by which this route could be avoided. Before the Spaniards entered the defile, they were attacked by several bodies of Indians, who, after fighting resolutely for a long time, retreated to the rock for protection. This enormous mass forms an ascent of several furlongs, is broken into rugged precipices, and surrounded by a deep ravine, in the manner of a fosse; as the different points of it were covered with Indian archers, it occupied the assailants 3 days of continual fighting before they could gain possession of it, and then not without considerable loss.

Hernando de Alvarado, Pedro de Baldivieso, Juan Alvarez, Fernando de Espinoza, and Gonzalo Gomez, all soldiers of great valour and reputation, were killed in the different attacks. The difficulties of Alvarado and his army did not terminate with this victory; for, in advancing into the plains of Canales, they met a formidable body of Indians from Petapa, Pinula, Guaymango Jumai, and other places. Another battle took place, and success for a long time seemed doubtful, until the cacique Cazhulan, and such of the Petapanecos as remained faithful to him, came up to assist the Spaniards; he attacked the rear of the enemy, who, finding themselves hardly pressed by both parties, commenced a retreat to the mountains and adjacent defiles. Alvarado continued his march, and, approaching Guatemala, on descending a height called the Ridge of Las Cañas, there happened so smart a shock of an earthquake, that the soldiers were unable to keep their feet. (Bernal Diaz, cap. 189.) Arriving in the valley of Panchoi, they found another body of Indians, under Sequechul, king of Quiché, strongly posted within intrenchments surrounded by a ditch, and who appeared prepared to stop his progress. The army of Alvarado, accustomed to difficulties, did not hesitate a moment to attack their enemies; they passed the ditch, penetrated the intrenchments without losing a man, and, after dispersing the Indians, pursued their route to Guatemala, where they arrived that evening. Alvarado sent to Sinacam and Sequechul, offering them terms of peace, but, after waiting 10 days without receiving an answer to his overtures, he set out for Mexico. The

two kings decamped from the valleys of Panchoi and Alotenango, and retired to the mountains of Quezaltenango, with all their troops and warlike stores.

On arriving in Guatemala, Alvarado immediately dispatched Juan Perez Dardon, Pedro Amalin, and Francisco Lopez, with some troops to support his faithful ally the cacique Cazhulan, and by this assistance the populous town of Petapa was soon obliged to submit to the authority of the king of Spain, and again placed under the government of its lawful cacique. This squadron had scarcely returned from the expedition, when, on the last day of August, Diego de Alvarado, and the garrison of Sacatepeques, arrived at Guatemala, with intelligence of an insurrection having broken out among the natives of that, and those of the contiguous places in concert with them. At this time, Pedro de Alvarado was busily occupied in preparing for his journey to Mexico, for which purpose a cabildo was held on the 26th of August, 1526, when he nominated ordinary alcaldes and regidors; Pedro Portocarrero, being one of the former, was also invested with the authority of lieutenant-governor during the absence of the captain-general. At the same time, the operations for reducing the kings Sinacam and Sequechul to obedience, were confided to him. As the garrison of Sacatepeques had arrived before his departure with an account of the insurrection, he dispatched on the following day, the 1st of September, Portocarrero with the following officers, Juan Perez Dardon, Bartolomé Becerra, Gaspar de Polanco, Gonzalo de Oballe, Hernando de Chaves, Gomez de Ulloa, and An-

ton de Morales, with 60 horse, 80 musketeers, 150 Tlascaltecas, 400 Mexicans, and 100 of the Sacatepeque Indians who had accompanied the Spanish garrison. This force, amounting altogether to 790 men, was divided into 8 companies, each commanded by one of the just mentioned captains. On the 7th day after the insurrection had broken out, the army arrived in the revolted territory, and took up a favourable position in a small valley. The commander immediately sent the cavalry, under Hernando de Chaves, to explore the enemy's country, and reconnoitre the state and positions of the rebels. In a short time this officer returned with 2 prisoners, belonging to the little place of Ucuhil (of which there is not the smallest vestige remaining), who reported that their village remained at peace, and that even in the town of Sacatepeques there was a large portion of the inhabitants in favour of the Spaniards; but, being too weak to resist the opposite party, which 2 days before had treated them with great violence, they had withdrawn themselves from the town, and sought security in the defiles and hovels of the maize plantations. They also informed him, that the Spaniard and the 3 Tlascaltecas who had been made prisoners, were sacrificed to the idol Camanelon.

This last piece of intelligence greatly exasperated Portocarrero, who immediately marched to Ucuhil, from which place he sent a message to the friendly Sacatepeques, who were wandering about the plantations, and was soon afterward joined by them to the number of about 800, under the command of Huehuexuc, one of their principal leaders: this accession increased his

force to 1590 men ; the allies were divided into 4 companies, and placed under the direction of Juan Rezino, Sancho de Baraona, Juan de Verastigui, and Andres Lazo. The general now advanced his camp within a league of the revolted town, and sent, at different times, 3 messengers, offering terms for an amicable adjustment of all matters in dispute ; but the insurgents were obstinate, and disdainfully rejected the proposals ; they even attempted to seize the bearers of them, who escaped only by the swiftness of their horses. The army again removed for the purpose of gaining a hill that commanded the plain ; but the march was scarcely commenced, when it was attacked by a body of 2000 Indians ; after some manœuvres were performed to gain the advantage of ground, the enemy were so hemmed in, that they could not avoid a battle, and after a conflict of about half an hour, were forced to save themselves by a precipitate flight : the Spaniards were thus at liberty to pursue their march, and they took possession of the hill without farther opposition. On the following day, about 3000 Indians approached near enough to discharge their poisoned arrows, by which the Spaniards suffered considerable loss ; but 2 discharges of artillery killed so many of the assailants, that those uninjured, thought proper to retreat, but in good order, and still defending themselves with their arrows : the Spaniards eagerly pursuing this advantage, hastily descended into the plain, where they were again attacked by the retreating party in front, and in the rear by the body that had been defeated the preceding day. These unexpected assaults forced them to move

with celerity in order to gain a wider part of the plain ; but in the hottest of the battle, they found themselves entangled on some uneven ground, covered with low brushwood, that so much impeded their movements as to throw them into disorder, and they were defeated. The Spaniards retired to a position between 2 steep rocks, where they considered themselves sufficiently secure, to look after and dress their wounded, in which duty the general himself was one of the most active persons. The next day he resumed his march for Sacatepeques, and on approaching the place, discovered a large body of the enemy, armed with clubs, pikes, and sharpened stakes ; great numbers with bows and arrows, and others with slings ; they were covered with skins of animals, and their heads protected with helmets of feathers : they exultingly advanced to meet the Spaniards, setting up a most tremendous noise of cries and howlings. Portocarrero perceiving the advance of the enemy, quickly made his dispositions to receive them. He placed the infantry in the centre, the cavalry to support each wing, and the artillery in front ; in this manner he waited the attack : the enemy, rushing on with impetuosity, were received with a steady fire from the field-pieces and small arms, by which many were killed and more wounded ; they continued the contest for some time, alternately retreating and attacking, which occasioned great loss on both sides : in their last retreat the enemy suffered so much from the fire-arms, that they precipitately quitted the field, and shut themselves up in the town. They were pursued in

their flight by 5 companies, who succeeded in capturing 8 chiefs, besides Panaguali, and 2 other priests : the general, considering these as sufficient hostages to secure the completion of his design, retired to his quarters at Ucuhil, where he remained 3 days to take care of his wounded. On mustering his force, he found the loss amounted to 37 killed ; viz. 1 Spaniard, named Villafuerte, 9 Tlascaltecas, and 27 Sacatepeques ; among whom was their leader, Huehuexuc. After 3 days stay in Ucuhil, Portocarrero sent one of his prisoners to the town, with a message, importing, that on the following day he would come with his army to settle the terms of peace ; and intimating, at the same time, that the inhabitants might remain in the utmost security, as it was not his intention to do the smallest injury to any one : the messenger returned about sun-set on the same day, reporting, that the town was perfectly quiet, and the Castilaguinacs (or Spaniards) were anxiously expected, in order that the chiefs might renew their declarations of obedience, the infraction of which had occasioned them such severe losses. On the following day, the Spanish army left their encampment, and quietly advanced to Sacatepeques, where it was received by the principal leaders of the Indians, and admitted into the town. The troops were dispersed into convenient quarters ; the principal square being surrounded and well guarded, the general assembled the chiefs and some of the people, and in their presence ordered Panaguali, the principal priest and promoter of the insurrection, to be



strangled. Thus terminated the war of Sacatepeques, and the final subjection of that district to the authority of the Spaniards.

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## CHAP. XLIII.

### *The Capture of Sinacam and Sequechul.*

THIS event is related both by Fuentes and Vasquez, but circumstantially differing so much in each account, that the 2 authors appear to be narrating 2 distinct historical facts. Vasquez relates the incident more in detail than the other, and asserts, that he drew his information from manuscripts and traditions of the Indians, which he had the means of ascertaining to be correct: but his account is clogged with many particulars not at all reconcilable with the fact, as it is recorded in the books of the cabildo of Guatemala. Fuentes, a writer in general very diffuse on other subjects, is particularly concise on this. After having minutely detailed the battles fought in reconquering the fortress of Japaltagua, the seigniority of Petapa, and the valley of Sacatepeques; the insurrection of these two kings; their encamping in the valleys of Panchoi and Alotenango; and subsequently intrenching themselves on the volcano of Quezaltenango, he quits the subject, and does not return to it again, until the 6th chapter, book 16th, of his first volume, where he mentions it incidentally in describing a certain ceremony of the Indians, allusive to this battle, which they call the festival of the volcano.\*

\* This festival, celebrated by the Indians, on any extraordinary occasion, is the representation of a battle. When it is to

Fuentes, for reasons already assigned, has generally been consulted in the course of this work ;

be performed, timely notice is given to the different Indian villages, whose inhabitants are entitled to take a part in it ; an artificial mountain is raised in the great square of the city of Guatemala, and covered with turf, flowers, and branches of trees, in which they place monkeys, guacamayas, chocoyos, squirrels, and other small animals : in the body of the mountain several caves are made, in which dantas, stags, wild boars, and pizotes are confined ; on the summit of it a small house is erected, which is called the king's house. About 3 o'clock, p.m., on the day of the festival, 2 squadrons of cavalry march into the square, and take post on the eastern side ; the western side is occupied by 2 companies of infantry : next arrive several troops of Indians, altogether about 1000, naked, with the exception of the *mastates*, painted and decorated with feathers of guacamayas, and other birds, representing the state of the natives in their barbarism ; some armed with bows and blunt arrows, others with clubs and shields : these are succeeded by other Indians, playing various musical instruments, peculiar to their nations ; different dances are then performed with great regularity, forming altogether a very agreeable entertainment ; greatly heightened by the variety and costliness of the dresses, and the brilliancy of the plumages with which the dancers are adorned. Lastly, The governor of Jocotenango makes his appearance, attended by a numerous suite of the principal persons of his town, all richly dressed, with ornamental chains about their necks, and hats with large plumes. The governor is the representative of King Sinacam, and is therefore borne in a gilded chair, on men's shoulders ; he is richly decorated with quezal feathers, and other magnificent ornaments, according to the practice of the native monarchs ; in one hand he has a fan of feathers, in the other he holds a sceptre, and wears a crown on his head. The governor of Jocotenango has been, for time immemorial, the representative of Sinacam ; and it is esteemed a high honour : for in 1680, when the cathedral was opened with a grand ceremony, the representation of this festival formed part of it, and the governor of Itzapa offered 500 dollars to the governor of Jocotenango for the privilege of becoming Sinacam's substitute, but could not obtain the honour. On arriving at the mountain, the governor is carried to the top, and seated in the king's house. Two companies of Tlascaltecan Indians, all descendants from those who assisted Portocarrero in his expedition, now march into the square ; these are dressed in the Spanish costume, armed with swords, muskets, and pikes, and commanded by the governor

therefore, for the purpose of keeping up the connexion with other parts that have been taken from his narrative, he will be preferred ; and for another reason, because it is more in unison with the books of the cabildo ; however, both accounts shall be laid before the reader.

Fuentes (chap. 3, lib. 9, par. 1,) relates the insurrection of these chiefs, in the manner already given ; they had stationed their troops in the valleys near the city of Guatemala ; when Pedro de Alvarado returned from Choluteca, they refused his proposals for peace, and withdrew to the mountain of Quezaltenango, where with a great number of their principal nobles, and a large body of warriors, they fortified themselves very strongly. Alvarado was well aware how necessary his presence in this country was, at so particular a crisis ; but finding also that his personal character demanded an exculpation from the very serious charges which his rivals and enemies had preferred against him, to the emperor Charles the Fifth, he determined to embark for Spain, leaving Portocar-

of the old city. - On arriving at the mountain, they begin the siege of the fortress ; they surround it, discharge their fire-arms, and attempt to escalade in various parts ; the besieged, in defence of their position, discharge their arrows with the usual war-cries of the Indians, repulse the attack of the Tlascaltecs, and, in fact, go through the minutiae of a battle, much to the satisfaction and amusement of the spectators ; after this skirmishing has continued some time, the final assault is given by the Tlascaltecs, the defenders abandon Sinacam, who is made prisoner, and bound with a chain by the governor and alcaldes of Almolonga, who remove him from the mountain, convey him to the palace, and deliver him prisoner to the governor ; the ceremony then concludes, and the people return to their respective villages, in the same order as they arrived. For some time past this festival has not been celebrated, the omission has doubtless been with a view to relieve the Indians from the exorbitant expenses to which it subjected them.

tero as lieutenant-governor during his absence. This commander on his return from the conquest of Sacatepeques, was informed of the hostilities committed by the rebels against those villages that still adhered to their allegiance, and considering that unless he could check them, the insurrection would daily gain greater strength, and considerably increase the difficulties of suppressing it, he assembled a council of war, and they resolved upon effecting the capture of the insurgent king's Sinacam and Sequechul.

Before setting out for Quezaltenango, he appointed Hernan Carillo his associate in the office of ordinary alcalde, and also constituted him civil and military governor during his absence. He prepared for the expedition in the best manner that circumstances would permit; his force consisted of 215 Spanish musketeers and cross-bowmen, 108 cavalry, 120 Tlascaltecas, and 230 Mexicans, with 4 pieces of artillery, under the direction of Diego de Usagre, amounting altogether to 674 men. Hernando de Chaves and Luis Dubois (a gentleman of the king's bed-chamber) were appointed to command the horse; to 7 companies of Spaniards and Indians, Bartolomé Becerra, Alonzo de Loarca, Gaspar de Polanco, Gomez de Ulloa, Sancho de Baraona, Anton de Morales, and Antonio de Salazar, were nominated captains. Thus arranged, the army left Guatemala, and directed its march towards Quezaltenango; they had scarcely advanced 3 leagues before they were engaged with the Indians of Tiangues or Chimaltenango. That his progress might not be impeded by this incident, he left 120 infantry under the captains Pedro Amalin,

and Francisco de Orduña to manage the dispute with these Indians, and with the remainder continued his route to Quezaltenango. He had the satisfaction of finding the numerous population of this place faithful to the Spaniards, and obtaining from it a reinforcement of 2000 Indian archers, advanced towards the frontiers of the rebel territories. Several bodies of Indians, skirmished with him on the road, but were unable to offer any serious opposition. On arriving in a little valley, a force of more than 10,000 Indian archers surprised him, more unprepared than was consistent with military discipline, when traversing an enemy's country; and would have routed him, had not his presence of mind, and military talents enabled him to manœuvre for a position suitable to the nature of the ground, under cover of the cavalry which advanced to receive the enemy's attack. The action lasted for more than 3 hours, and was at last decided by an impetuous charge of the infantry, in which vast numbers of the enemy, and Rubam Pocom their general were slain; they then retired to the bottom of the mountain upon which Sinacam and Sequechul had taken a strong position; Portocarrero now strengthened by more Indians from Quezaltenango, and by the troops he had detached at Chimaltenango, began to ascend the acclivity; his troops forming a triangular figure, by which means he circumvented his opponents, and pressed them into a narrower space as he ascended. By these movements the enemy were greatly confused, and being rendered desperate at seeing themselves still closer pressed, attacked their assailants in large troops on different parts of their lines, with

arrows, pikes, and large stones; but finding resistance useless, some retreated to the top of the mountain, others made their escape by some of the passes, and great numbers surrendered themselves prisoners. Sinacam and Sequechul were taken and remained in confinement for 15 years, until Pedro de Alvarado embarked for the Spice Islands.

The account of Vasquez (tom. 1, lib. 1, cap. 14, fol. 67.) is as follows. The caciques Ahpotzotzil king of the Kachiquels,\* and his brother Ahpoxabil, king of Sololá had submitted, and become vassals of the king of Spain; living in great harmony with Pedro de Alvarado. During the absence of the latter, his brother Gonzalo, was left governor, and he wishing to enrich himself in a short time, imposed upon the inhabitants of Patinamit, or Tecpanguatemala, an extraordinary tribute; which was, that 400 boys, and as many girls, should deliver to him daily a reed, as thick as their little fingers, filled with grains of gold, under the penalty of being detained as slaves in case of default. For some days they complied with this mandate; but being afterward unable to keep up the contribution, the avaricious governor went to the town, and treated the Indians with so much harshness as to threaten them with death in case of noncompliance. The Indians have a story that in this time of their distress, the devil appeared to those who were so oppressed, and exhorted them to revolt and shake off the Spanish yoke. Ahpotzotzil, as the Indians say,

\* This cacique revolted in 1526, and was for a long time detained prisoner in Guatemala; in the books of the cabildo he is called Sinacam.

incited by the devil ; or what is more probable, exasperated by the vexatious conduct of Gonzalo ; determined to relinquish the friendship of the Spaniards, and endeavour, by force of arms to recover his liberty and former authority. With this design, he convoked the caciques of Tecpanatitlan, Ruyaalxot, Comalapa, Xilotepeque, Sacatepeques, Sumpango, Chimaltenango, and others, and by their assistance raised an army of more than 30,000 combatants. One part of this force was destined to intercept Pedro de Alvarado, in the mountains of Petapa ; and the main body was to fall upon the Spaniards and Indians in Almolonga ; the former were but few, many having accompanied the general to Honduras, and others had retired to their houses in the country ; the attempt being made as suddenly as unexpectedly, many were killed, more wounded, and such as escaped uninjured fled to Olinstepeque.\*

The Kachiquel caciques, in order to secure a retreat in case of being attacked by the Spaniards, fortified themselves upon some high mountains, about 10 leagues to the eastward of Tecpanguatemala, called by the Indians *Nimache* ; the declivity of these mountains is so precipitous as to make it necessary for a person wishing to descend, to let himself down by a rope made fast to the trees ; in which manner Vasquez says the priest, from whom he received his information, had descended. On this eminence the kings had built a

\* This author seems to infer that the city was deserted ; but as cabildos are recorded as having taken place in the city of St. Jago on the 23d and 26th of August, and particularly on the first mentioned day it was announced by the public crier, that those persons who wished to settle there, might apply for ground ; it cannot be said the place was abandoned.

fortress, and a place of residence ; with stone and lime, and took every imaginable precaution for their security ; through the ravine that serves as a fosse to the fort, runs a large river affording always a plentiful supply of fish ; on its banks, and in the adjacent savannahs, there were many maize fields, so that they could experience no difficulty in maintaining themselves in their position several years. At the latter end of August, 1526, Pedro de Alvarado entered this district, with a considerable number of soldiers, of those who had been under his own command, and those under Luis Marin, who had joined him at Cholulteca ; he soon perceived that the Guatemaltecan Indians were in arms, and prepared to resist his passage ; he however chose to avoid a contest with them, and pushed forward to Olinztepeque. At this place he was joined by the troops under Juan de Leon Ordoña, who had been stationed in the district ever since 1524, and those also who had been driven from Guatemala by the Kachiquels ; he reviewed his force, and found that the number of soldiers barely amounted to 200, but most of these were brave and experienced veterans. The Indians of Almolonga were likewise well disciplined, and the Quichés had offered to assist and supply them with provisions ; therefore, after manufacturing a sufficient quantity of gunpowder, with sulphur drawn from the volcano of Tajamalco, and leaving in Quezaltenango a sufficient force to guard against contingencies, he marched onwards to the conquest of Guatemala. Alvarado encamped on one of the plains in front of the heights of Tzaktzikinel, and made several demonstrations of attack, with the hopes of inducing the



Kachiquels to submit without a battle ; he also sent twice to the 2 kings, offering them terms of peace ; but these were contemptuously rejected and the messengers ill-treated. After this the Spaniards were repeatedly attacked by the rebels, and a series of battles and skirmishes ensued for several days, in the last of which they succeeded in penetrating into the Patinamit capital ; this was an arduous, as well as dangerous exploit, for it could only be approached by a narrow causeway formed of timber : success did not, however, secure the victory, as the caciques retired with their soldiers to the recesses of the lofty mountains of Nimaché. In these places they were strongly posted, and all the declivities of the heights thickly covered with well-armed defenders. The Spaniards advanced to the base of the mountains, and pitched their camp in full view of the enemy, who continually defied them by shouts, and contemptuous taunts, frequently detaching large masses of rock, which rolling down the steeps with dreadful violence and noise, placed the besiegers in no small degree of danger. Alvarado several times offered the besieged favourable terms of peace, but they were always refused indignantly ; 2 months had now elapsed since he began the siege, and there being, as yet no prospect of surrender ; an assault was determined upon, previous to which the general once more offered Ahpotzotzil terms ; he however continued obstinate, tore the letter, and ordered the messenger to be put to death, which would have been speedily done, had he not immediately given a preconcerted signal for the attack. The Spaniards instantly advanced, and clambering up the steep precipices with incre-

dible activity, were fortunate enough to seize Ahpotzotzil in his fortress ; a party went in pursuit of Ahpoxahil, and found him also, before he could make his escape ; the 2 monarchs thus made prisoners, secured the victory, and completed the final subjugation of the Kachiquel nation. This exploit was achieved on St. Cecilia's day, November 22, 1526, and has been commemorated by selecting that day for the celebration of several of the most important events in the annals of the city of Guatemala.

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## CHAP. XLIV.

### *The Conquest of the Mam Indians.*

ABOUT the middle of the year, 1525, when Pedro de Alvarado returned from the conquest of the eastern and southern provinces, the King Sequichul, with many other princes of his family, came to welcome him, bringing a large quantity of gold and emeralds as a present. (Xecul MS. title Apopqueham, fol. 15.) In the conversations he held with the general, he endeavoured to exculpate his father, Chignauivcelut, from the charge of treachery that had been made against him, and to throw the odium of the rebellion upon the Mams : he said, that the insurrection in 1524, was not occasioned so much by his father, as had been generally reported, as it was by Caibilbalam, cacique of the Mams, who had instigated him to burn all the Spaniards who were within the walls of the city of Utatlan, " And if you desire," said he, " to chastise him for his crime, I will be your guide, and by the death of this criminal

you will obtain immense treasures, and an extensive province." This was a welcome proposal to Alvarado, as he was very desirous of extending his conquests: to which might be added the novelty of the enterprise, as he was until then, entirely ignorant of such a province, and such a people in the kingdom; for when he traversed the province of Soconusco, he left this district much to the northward. He immediately assembled his principal officers, and mentioned Sequechul's proposal; he also demonstrated the important advantages that would result from having possession of that province, as the numerous villages which it contained, would insure to them individually, an abundant spoil; increase the possessions of the crown; and what was still more interesting, it would greatly extend the Christian faith, and spread the knowledge of the Supreme Being among a multitude of barbarians. The proposition was unanimously approved by them, and arrangements were speedily made for the expedition: Gonzalo de Alvarado was appointed to the chief command: 80 Spanish infantry, under the captains Antonio de Salazar, and Francisco de Arevalo; 40 cavalry, under Alonzo Gomez de Loarca; 2000 Tlascaltecan, Mexican, Uzmatecan, Cholultecan, Quezaltecan, and Kachiquel Indians, under the command of George de Acuña, Pedro de Arragon, Bernardino de Oviedo, and Juan de Verastigui; 300 Indian pioneers, with hatchets and spades, and a sufficient number of Indians for transporting the provisions and baggage, formed the whole strength of the expedition. In the beginning of July, 1525, Gonzalo de Alvarado, one of the most accomplished sol-

diers of his time, marched with this detachment from Guatemala, towards the large town of Totonicapan; which being near the confines of the Mam territory, and in a country producing maize in abundance, was judged to be a convenient place for establishing his magazines of provisions. Nearly 8 days were occupied in crossing the chain of mountains that runs between Totonicapan and the Rio Honda, from their great elevation and asperities, continued rains, and rising of the rivers. He was detained 2 days before he could pass the river, which, though small at other seasons, was then so much swollen by torrents from the mountains, as not to be fordable. (Quiché MS. fol. 9.) On reaching the plain, where the village of Mazatenango is now situated, he was impeded by a broad swamp, on the opposite side of which there was a strong rampart, constructed of large timbers, with a solid *terreplein*, formed of clay and straw, and upon it an immense number of the Mam Indians was drawn up in order of battle: these, by their shouts and gestures of defiance, provoked the Spaniards to a combat, in the hopes of drawing them into a swamp, where they would undoubtedly have suffered great loss; but fortunately, the Quezaltecan and Sequechul guides warned Alvarado of the danger, and conducted the troops, by a circuit, towards the north, by which they approached the rampart; and on coming within reach of the enemy's missiles, were received by a shower of arrows, stones, and pikes, so that they were constrained to commence action with the Indians without halting, and to maintain it for a long time. Alvarado animated his soldiers, by representing to them how greatly

the service of God, and their national honour, were interested on the present occasion, and subsequently gave orders to attack the rampart: the Spaniards met with a very obstinate resistance from those who defended it; but Gomez de L-arca, making a vigorous charge against it with the cavalry, brought part of the work to the ground; and opened a breach sufficiently wide to admit of the infantry, as well as the horses getting within the enemy's defences. They still maintained their ground with great courage; but being unable long to resist the weight of the cavalry, and fire-arms of the infantry, were compelled to surrender, after sustaining great loss both in killed and wounded. On obtaining this victory, a sufficient force was posted in the village of Mazatenango, and the army continued its march.

The troops had advanced but a short distance beyond the rampart, when the sound of the Indians' warlike music attracted their attention, and they soon discovered a body of about 5000 armed men approaching: Alvarado rapidly pushed on to take advantage of more open ground for attacking these well-arranged squadrons of Malacatan Indians, and the cavalry making a charge upon the vanguard of archers, immediately dispersed them: they at first attempted to resist the horses, but as they had never before fought against animals, except in the chace, they were greatly astonished at their strength; and not knowing where to shelter themselves from the lances of the riders, ran under the horses' bellies, and many of them were kicked and trampled to death. Although the archers were unable to resist the cavalry, a battalion armed with pikes

stood their ground and fought bravely, until the dispersed archers rallied and discharged another shower of arrows, stones, and pikes ; as the fury of the battle increased, the obstinacy and intrepidity of the Indians seemed to rise in proportion to the severity of their losses ; they rushed on to the very points of the lances and swords, and continued their discharges of arrows and stones with the greatest resolution ; the Spaniards found it no easy task to sustain the combat, exhausted as they were and severely contused by the stones. Antonio de Salazar perceiving the fatigue of his soldiers, and the ineffective manner in which they used their weapons, endeavoured to encourage them by his own example, and addressed them thus, “ Where is your former valour, brave Castellans ? Accustomed as you have been to conquer in the arduous and bloody battles of Mexico and Utatlan, why does your courage now fail ? If you then fought to acquire fame, you must now fight to preserve it, and defend your lives ; call to mind your former victories, and do not now suffer them to be tarnished with defeat, or yourselves to be slain like victims by these barbarian infidels.” Such was the courage infused into the soldiers by this reminiscence of their passed exploits, that they renewed the battle with all their accustomed ardour, and piercing the enemy’s ranks, made dreadful slaughter among them. The brave Indians maintained the contest with unabated courage ; Alvarado had observed an Indian chief, distinguished by a large plume and other insignia, who seemed to animate and infuse spirits into his soldiers, and direct all their movements ; this leader he resolved to encounter personally, and

on the first favourable opportunity set spurs to his horse, and urging at full speed against the cacique (Canilacab), pierced him with his lance, and laid him dead on the field. By this loss the Indians were dispirited and thrown into confusion; they turned their backs and fled, leaving a great number of slain behind them: the Spaniards followed them as far as the village of Malacatan. At this place Alvarado received an embassy from the chiefs, bringing a present of gold, to sue for peace and friendship. (Quiché MS. fol. 10.) He received the miserable remnant of the people of Malacatan with kindness, and leaving a suitable garrison in the place, advanced to the large town of Gueguetenango.

This capital of the Mams was found entirely deserted. There were neither inhabitants, provisions, nor furniture in the houses, many of which were in ruins. The army halted here for some time, the commander sending out separate troops of cavalry to scour the country in different directions: one of these detachments, commanded by Gaspar Aleman, fell in with 300 Indian archers, who, on hearing the noise of the horses, put themselves into a posture of defence, and gallantly defended themselves a long time: but several having been killed, and many others wounded, they gave up the contest, and endeavoured to escape by flight. Aleman was greatly exasperated by a wound he had received in the face, followed them, and made 3 prisoners, one of whom was the chief, called Sahquiab. This person, when he was brought to Alvarado, informed him that he was one of the leaders in Caibilbalam's army, and that that sovereign, on hearing of the

arrival of the white strangers had retired, with all his court, to the strong fortress of Socoleo, where he had a very strong garrison, with plenty of provisions, and was well supplied with all kind of warlike necessaries. Alvarado, in obedience to the Emperor's (Charles V.) commands, sent a message to this monarch, by the prisoner, Sahquiab, whom he instructed to say, that he wished to establish peace and perpetual friendship with the Indians, and the object of coming into their territory, was nothing more than to communicate to them a knowledge of the true God, of his holy laws, and religion. Sahquiab departed with this message, but neither he, nor some others who had been sent with him, returned in the course of the 3 following days with an answer: the general, however, did not, on this account, desist from repeating his offers of peace; he sent other messengers, of the Utatecan nation, under the guidance of a prisoner, but Caibilbalan refusing to give them an audience, they were driven away with great violence. The conduct of the Indian prince excited the anger of Alvarado, and he issued orders for the army to march immediately for Socoleo. This was one of the most celebrated fortresses that the Indians possessed; it was built by the cacique Lahubquieh, to defend his possessions against the incursions of the Quiché monarchs. Fuentes, who wrote his history about the year 1695, says, at that period a great part of this extraordinary place was standing, and he describes it with great precision, after having personally examined it. The situation of it was to the eastward of Gueguetenango, on a plain of about 12 miles in circumference; it was seated



close to the river Socoleo, from which it derives its name. The approach, as usual to such places, was by only one entrance, and that so narrow as scarcely to permit a horseman to pass it; from the entrance, there ran on the right hand a parapet, raised on the berm of the fosse, extending along nearly the whole of that side; several vestiges of the counterscarp and curtain of the walls still remain, besides parts of other works, the use of which cannot now be easily discovered; in a court-yard there stood some large columns, upon the capitals of which were placed quantities of pine-wood, that being set on fire, gave light at night to the surrounding neighbourhood. The citadel, or lofty cavalier, of this great fortification was in the form of a square graduated pyramid, rising 12 or 14 yards from the base to the platform on the top, which was sufficient to admit of 10 soldiers standing on each side; the next step would accommodate a greater number, and the dimensions proportionably increased to the last, or 28th step. The steps were intersected in unequal portions by parapets and curtains, rendering the ascent to the top so extremely difficult, that Fuentes says, he attempted several times to reach the platform, but was unable to perform the task, until his Indian interpreter acted as his guide, and conducted him to the summit. The ruins of several buildings were then in existence; they appeared to have been intended as quarters for the soldiers; were extremely well arranged, and distributed with due regard to proportion; between each 3 or 4 of these buildings there was a square court-yard paved with slabs, made of stiff clay, lime, and sand; every part of the fortress was

constructed of hewn stone, in pieces of great size, as one which had been displaced measured 3 yards in length, by 1 in breadth. Before the army reached this place, it was met by a body of 6000 Mam, Cuilco, and Istaguacan Indians, who, on approaching within range of their weapons, discharged a shower of arrows and stones, which did great injury to the Indian allies, and many of the Spaniards received severe contusions from the stones, against which their quilted cotton jackets were not a sufficient defence, although they protected the wearers from injury by the arrows. While the infantry were hotly engaged, the cavalry charged the left wing of the enemy, and penetrated it in several places; the foot and the Indians still pressing forward, caused much havoc in the ranks of their opponents, who having had upwards of 300 killed, and nearly all the rest wounded, sounded a retreat; at this crisis they were reinforced by 2000 men, who had sallied from the fortress to their assistance; but these had no sooner appeared on the field of battle, than they were charged and totally routed by the victorious Spaniards. In this battle, the Spaniards obtained a very large booty in ornaments of gold and other valuables, at the cost of 40 of their allies killed, 8 Spaniards, and 3 horses wounded: Alvarado himself was among the latter. As the enemy had retreated into the fortress, the Spanish general considered that the possession of the whole province must depend upon the surrender of that post. On communicating this opinion to his principal officers, they agreed unanimously that the siege of it ought to be vigorously prosecuted: in consequence of this reso-

lution, the army was broken into divisions, and took up positions so as to form a cordon around the place. Two days passed, in which the besiegers only stood on the defensive against the missiles of the besieged (MS. of Alvarado, in possession of Don Nicholas de Vides y Alvarado, one of his descendants). On the third day, as Diego Lopez de Villanueva, with 10 horsemen, was reconnoitring the country, he perceived a thick smoke on the opposite side of the river; this induced him to pass it, which he effected with some difficulty, and was fortunate enough to surprise a magazine of provisions belonging to Caibilbalam, guarded by 300 bowmen, who were endeavouring to convey them into the fortress; it proved a valuable prize, affording the means of supplying the army for several days. As the place was circumvallated by a deep ravine, there was no way by which the walls could be approached. Alvarado therefore endeavoured to form a road over that part of the ditch where he conceived it would be practicable to enter by escalade: he employed a great number of Indians, with pickaxes and shovels, and began to form a path of convenient breadth for his purpose, the Spaniards taking part in the work to animate the allies by their example: the besieged, perceiving that if this work should be accomplished, it must inevitably ensure their ruin, endeavoured to impede its progress by all the means in their power; and the space between the walls and the ditch was immediately covered with slingers and others, armed with missiles, but as these could not reach the labourers, they received much greater injury from the musketry, than they

were able to inflict. In full expectation of being able to reduce the fortress, the Spaniards carried on their work with energy, until they discovered a force of 8000 Serran Indians directing their march towards Socoleo; these were not encumbered with clothes or adorned with plumes, but painted and equipped like the wild Indians. In this emergency, Alvarado left his unfinished work before the fortress, with 400 Indians and 10 chosen Spaniards, under Antonio de Salazar, to defend it, and forming the remainder of his troops into one body, advanced to meet the enemy, who were coming in search of him. The Serrans commenced the attack with great valour, and continued the battle with such extraordinary fury, that victory would most probably have crowned their efforts, if the Spaniards had not been protected by their quilted cotton jackets, which broke the force of the arrows, besides having the advantage of fire-arms, and being assisted by their horses and lances, which enabled them to penetrate the enemy's ranks, throw their troops into disorder, and finally to compel them to retreat, leaving the field of battle covered with dead bodies. They would have been still more severely harassed in this battle, had not Salazar been fortunate enough to drive back the besieged, who attempted to make 2 sallies for the purpose of assisting their friends. After the decision of this encounter, the Spaniards were left at liberty to resume the siege of Socoleo. Caibilbalam began already to feel the want of men, from the severe losses he had sustained, and he also began to suffer from a scarcity of provisions; in this dilemma he attempted to make his escape,

by passing, under cover of the night, along the inner edge of the ditch, escorted by some of his family and principal officers; but unfortunately he was observed by a guard under Juan de Pereda, going the rounds; the watch-word was demanded, but no reply being made, an arrow was discharged from a cross-bow, by which Caibilbalam was wounded in the arm; on feeling himself hurt, the cacique returned into the place by the way he had quitted it; 1 of the officers who accompanied him was made prisoner. Pereda was much mortified at finding how narrowly the monarch himself had escaped falling into his hands. The month of October was now arrived, and the army having been 4 months in the field during a tempestuous winter, now began to suffer much from the severity of the cold; the swampy nature of the ground occasioned fevers; the health of the troops was much impaired; and, as Alvarado had reason to fear another attack from the Indians, while his men were enfeebled by sickness, he sent those who were already disabled under a strong escort to Gueguetenango; and in order to hasten his attack upon the place, desisted from forming the road, and employed hands to make a sufficient number of scaling ladders to attempt an escalade in several places at the same time, and large enough for 3 men to ascend together.

Caibilbalam was now reduced to the greatest extremity of distress; his provisions were nearly exhausted, and even what remained was spoiled; the Spaniards he knew had cleared the country; every attempt he made to relieve his wants was always intercepted; his people began to die in

great numbers from absolute famine, after having eaten the skins with which their shields were covered, and even some of the carcasses of the dead. Viewing all these miseries, the unhappy cacique resolved to redeem the lives of the survivors even at the price of his own liberty; he held conferences with his officers and principal counselors, who agreed with him that there was no other relief for their misfortunes than submission: he determined to request a suspension of arms; which was readily granted, and he sent an Indian interpreter to say he was desirous of seeing the captain of the white men to adjust the conditions of a peace. A place midway between the gate of the fortress and the quarters of the cavalry was pitched upon for the interview; Alvarado left the camp attended by Gomez de Loarca, Antonio de Salazar, Francisco de Arevalo, and 12 other officers; at the sound of the Spanish trumpets the gates of the fortress were thrown open, and the cacique, attended by the principal personages of his court, advanced to the appointed spot; as the 2 parties drew near each other, Alvarado dismounted, and hastened towards Caibilbalam with open arms; "Wishing," as he says in his MS. "to treat him in the beginning of our conference as a friend, I did every thing on my part to shew my friendship: as soon as he saw that I received him with kindness, tears started into his eyes; his person bespoke his elevated rank, and he appeared to be about 40 years of age." After exchanging civilities, the general blamed the cacique for having refused the offers of peace that had been made to him, and then changed his discourse to the subject of

religion. Caibilbalam said he should be glad to be instructed in the religion of the Christians, and was very willing to obey the king of Spain and all his subjects, on condition of being permitted to live in the fortress with those who had assisted him in the defence of it, because he apprehended injuries from the other Indians who were his enemies. To this Alvarado replied, that he and all his people must of necessity quit it without arms, and surrender themselves; that the place must be occupied by himself and one half of his soldiers, for the purpose of taking possession of it, and the whole province in behalf of the king of Spain; and until this was done he could not remove his camp. In this manner the fortress was delivered up, the defence of which Alvarado asserts had cost the Indians 1800 lives. After possession had been taken, the general ordered the country and all the places that had been subject to Caibilbalam to be examined; he directed the stone gate that secured the entrance to the town to be broken, the ditch surrounding it to be levelled, and leaving a strong garrison in Gueguetenango, under the command of Gonzalo de Solis, set out on his return to Guatemala.

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## CHAP. XLV.

### *The Capture of the Fortress of Uspantán.*

SAN MIGUEL USPANTAN is now an inconsiderable village with a very trifling population, situated on the borders of the provinces of Totonicapan and Verapaz; but at the period of the conquest it was a town of great importance, the

capital of a powerful cacique, and the chief place of the territory of Sacapulas. Five years had elapsed after the Spaniards entered the kingdom of Guatemala before they thought of subjugating the Indians of Uspantán; these were fierce mountaineers, who continually harassed them in their different expeditions. In the year 1529, it was determined by the cabildo (lib. 1, old fol. 72,) to undertake the reduction of this district, and Gaspar de Arias, that year ordinary alcalde of Guatemala, was appointed to command the expedition; the force assigned to him for that purpose consisted of 60 Spanish infantry, and 300 well-disciplined Indians. The motive for such an undertaking originated in the fears of the members of the cabildo, who judged it imprudent to allow a range of mountains, in which there were many villages inhabited by a race of fierce and warlike Indians, to remain unsubdued, particularly as they were incessantly exciting the Quichés, who were already subjugated, to revolt. Arias had consumed more than 6 months in his operations, which he carried on through a tempestuous winter, and had achieved the conquest of several strong places occupied by a numerous population, and extremely valuable from the fertility of the territory belonging to them, when he at last found himself under the walls of Uspantán in the month of September, 1529. At this time he received intelligence that the inspector Orduña had dismissed him from the office of alcalde, and appointed another person to it (lib. 1, fol. 109). Indignant at this proceeding, Arias, who was peculiarly jealous of his reputation and honour, resigned the command to Pedro de Olmos, an officer whom he



judged competent to so important a command; having invested him with the requisite powers, and delivered the necessary instructions, he set out for Guatemala to defend his own rights and maintain his character; this was a hasty measure which lost him all that he had previously acquired by his arms, and exposed him to affronts still greater than what he had already received.

Pedro de Olmos, either from inexperience, or from an obstinacy sometimes peculiar to men unexpectedly invested with authority, determined, in opposition to the opinions and advice of his officers, to attack the town of Uspantán, although he knew it to be strongly fortified and well garrisoned; and was also aware of an ambush of 2000 men, who, at the moment of his moving to the assault, fell upon his rear, and made great havoc among the Indians, wounding also many of the Spaniards, among whom was Olmos himself. To render this affair still more disastrous, many of the Indian allies were made prisoners, and sacrificed by those of Uspantán, who (without previously killing them) tore out their hearts, which were presented as an offering to the idol Esbalanquen. Terrified by this act of cruelty, the Indians abandoned the camp, taking the road to Guatemala; and although Juan de Leon Cardoña, the governor of Quiché, met them and stopped their flight, it rendered but little service to the Spaniards, who, laden with their baggage and remaining provisions, had cut their way through several bodies of Indians, and were in full retreat towards Guatemala. On passing Chichicastenango their progress was impeded by 3000 Uspantán warriors; a furious battle ensued,

the Spaniards were obliged to abandon their provisions and baggage, and save themselves by a speedy retreat : after a march of great fatigue and hardship they reached Utatlan almost famished, and suffering much from fevers and dysentery.

As soon as Orduña heard of the disastrous termination of the expedition, he endeavoured to repair the misfortune, but this he could not readily effect ; for as the members of government were divided into political parties, and the major part of them exasperated against him, on account of his conduct to Arias, he was unable to levy the necessary forces. The inspector could easily perceive he was viewed in an unfavourable light by the nobility, and not more respected by the common people ; and being conscientiously aware that the failure of the enterprise against Uspantán had been mainly brought about by his proceedings, he was greatly embarrassed as to the choice of future measures ; contriving at length to bring over to his party the treasurer, Francisco de Castellanos, a man of excellent character and great bravery, he communicated to him an intention of once more attempting the conquest of Uspantán ; this person he appointed to the command of the expedition, giving out at the same time that he would accompany it in person, with the view of stimulating the people to enlist for the service ; the plan did not succeed to his expectation, for not more than 40 Spanish infantry and 32 horsemen joined his standard, and these with 400 Tlascaltecan and Mexican Indians, commanded by 8 Spaniards, departed for Uspantán. On arriving at Chichicastinango, the detachment halted, and Orduña sent forward messengers to Uspantán,

who, after encountering many difficulties and some dangers, arrived at the place, and communicated their business to the principal Indians, who, without hesitation, rejected the proposals of peace, and put the emissaries to death. When this act of cruelty was known to the Spaniards, they determined upon a war of extermination, or unconditional surrender, and Castellanos immediately pushed on with the greater part of the troops, leaving Orduña and a strong escort in Chichicastenango, from which place he intended to transmit his orders, and send forward the necessary succours; but falling sick soon afterward, he returned to Guatemala.

The detachment directed its march to the town of Nebah, by a difficult route through thick woods, and over rugged mountains; on reaching the river of Sacapulas, then very deep and rapid, they were forced to march along its banks more than half a league before they could find a part sufficiently narrow to cross; this they effected by constructing a bridge of strong timbers, and gaining the opposite shore, began to ascend a height; upon the top of which was posted a body of from 4 to 5000 mountain Indians of Nebah, and other towns upon the range of Verapaz. (Quiché MS. fol. 3.) The advanced party of this body was immediately attacked by the cavalry, and driven in with some loss; the whole then retreated a considerable distance, and doubled a projecting point of the mountain, where they made a stand to receive their assailants: at this place an obstinate battle was fought, which terminated by the Indians being forced to abandon the post. On arriving at the town of Nebah, the Spaniards

found it entirely circumvallated by a deep ravine; as its defenders saw them advance, they all pressed to the entrance of the town, in order to oppose their assailants at that point, and left the other parts undefended, as they trusted to the depth and precipitous nature of the ravine for protection: the Indian allies taking advantage of this neglect, descended into the ravine, and clambering up on the other side with great agility, by the assistance of the trees and underwood, set the town on fire in several places; in the interval the Spaniards having crossed the ravine, soon made themselves masters of the place, and took several of the principal leaders prisoners: on the following day the inhabitants of Nebah were branded as slaves, and the news of their disasters occasioned the immediate surrender of Chahul.

The people of Uspantán, however, remained resolute; and as they had 10,000 warriors for the defence of the place, besides the auxiliary troops from Verapaz, Cunen, Colzal, and the territory of Sacapulas, amounting to as many more, they sometimes made sorties to harass their opponents, and then shut themselves up again within the intrenchments, in hopes of tiring the patience of the Spaniards by delay; and when they thought them weakened and exhausted by so long a campaign, came boldly out to attack. To resist this numerous army, the general divided the infantry into 2 companies, and stationed the cavalry in the centre: at the moment of attack the horse kept a position in front; the 2 companies quickly turned each flank of the enemy, and placed them between 2 fires; the battle was neither long nor doubtful; as the Indians could not escape the

effect of the fire-arms, they were quickly broken and routed with dreadful slaughter; great numbers belonging to different towns and villages were made prisoners, and detained as hostages for the surrender of the places to which they respectively belonged, and which speedily followed. This memorable victory was gained at the latter end of December, 1530, all the prisoners were branded and kept as slaves.—(Fuentes, tom. 2, lib. 8, cap. 6 and 7.)

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## CHAP. XLVI.

### *Description of the Valley of Guatemala.*

THE celebrated valley of Guatemala, known also by the name of Pasuya, is divided into 9 districts, also called valleys; they contain 73 villages, 2 towns, and the city of Guatemala. The Indian inhabitants of these valleys are very industrious, and furnish the capital with every necessary of life, and many of its luxuries; either from the produce of their own lands, or obtained by them from other districts; in the sale of these articles they carry on an extensive commerce, enjoying all the advantages arising from mercantile industry. The Ladinos are in general agriculturists, some raise wheat, others maize: a few are artisans, and others carriers. The first of these valleys is that properly called the valley of Guatemala; comprehending the whole of the plain on which Old Guatemala stands, and all the mountains that surround it; the city is nearly in the centre of the plain, encompassed by 11 suburbs, and these are environed by no less than

31 villages, the most distant of which is not 2 leagues from the city; some of them are on the plain, others on the declivities of the mountains. On the east there are, Santa Ines, Santa Ana, Santa Isabel, St. Cristoval, Upper and Lower; St. Juan del Obispo, on the south-east; Santa Catalina Bobadilla, St. Gaspar, St. Lucas, St. Miguel, and Almolonga on the south; St. Miguel Milpa Dueñas, Santa Catarina, St. Andres, St. Antonio Aguas Calientes, St. Lorenzo, and St. Jago, on the south-west; St. Andres Dean, and St. Bartolomé on the west; St. Dionisio Pastores, and St. Luis de las Carretas on the north-east; Jocotenango, Utateca, and St. Felipe, on the north; St. Tomas, St. Mateo, St. Miguel, St. Bartolomé Milpas-altas, Santa Lucia, and la Magdalena on the north-east. This valley is surrounded by the others, having those of Chimaltenango and Xilotepeque, on the north; that of Petapa on the east and south; and Alotenango on the west. The inhabitants of the city derive many advantages from these numerous places; besides the supply of every kind of provisions, they draw plenty of hands for their different works and manufactories. If a person is in want of bricklayers, he is sure to find them at Iocotenango, Santa Ana, and St. Gaspar; masons at St. Cristoval the Lower; gardeners at St. Pedro de las Huertas; bakers at Santa Ana; and butchers at Santa Isabel. The inhabitants of Almolonga supply the city with fruit of all kinds, either the growth of their own gardens, or procured from other villages towards the mountains, or the sea-shore; Almolongo, and Upper St. Cristoval, furnish all kinds of flowers; St. Gaspar and Almolonga, used to supply the

city with pulque or maguey wine,\* until the governor Andres de las Navas, prohibited the traffic under pain of excommunication. The people of St. Pedro de las Huertas, send cauliflowers, cabbages, onions, and every other description of garden vegetables. Wood, coals, and similar articles of domestic necessity, are brought from the other villages.

The present inhabitants are indebted to the original conquerors for this succession of villages;

\* The maguey is one of the most useful and valuable trees that the American soil produces; it is a strong thorny bush, and forms an excellent enclosure for gardens; it extends about 6 yards in circumference, and is formed of strong stems about a yard long, 4 or 5 inches thick towards the ground, tapering to the top, which terminates in a sharp thorny point almost as hard as steel; from the centre of the bush rises a large head of a conical shape, formed of several stems: when this head has arrived at its full perfection, the stem is cut off near the foot; and the heart of the standing part hollowed into the form of a cup; the cavity, sometimes nearly a quarter of a yard in diameter, is every morning for some time, found full of pulque. This liquor possesses various qualities, and produces different effects; when taken from the cavity it is sweet and of a purgative quality; the second day it is less sweet; on the third day it grows acid, and is then drank as an agreeable beverage; it grows more and more acid each day, and on arriving at a certain degree acquires an intoxicating quality; in its different degrees of acidity it is an excellent remedy in various complaints. The maguey wine may be made into excellent vinegar, and by distillation affords a superior sort of brandy; the stems are reduced to threads from which a species of linen for clothing is made; and from the same substance a very durable cordage for shipping, and even cables are manufactured, in all respects superior to those made of hemp. From the stems, the Indians anciently fabricated a sort of paper, and Fuentes asserts that he saw 7 petitions presented to the cabildo, all written upon this paper. The Indians use the thorns instead of pins, and cover their huts with the branches; from the stems a food called mazcal is made, which some people use from preference, and others medicinally, as it is gently purgative. If the stems be burned while green, and the sap expressed upon any wound, it will cure it with great celerity.

as they were all desirous of forming an establishment upon the lots that fell to them, on a division of the lands in the valley. It appears from the records of the cabildo, that at the time the city was founded, or soon after, this distribution was made; but in the cabildo held on the 18th of April, 1528, it was determined to equalize it, because some of the inhabitants possessed large portions, while others had none at all; for the sake of regularity, the whole valley was divided into lots, called *Cabellerias* and *Peoneries*; the former 1000 paces long, and 600 broad, the latter half that quantity. To a horse soldier a caballeria was given, and a foot soldier obtained a peoneria; but due regard was paid to the persons, and the nature of their services in increasing or diminishing this portion. These lots were laid out by the original possessors, some as maize fields, others as gardens, and for various agricultural labours, in the produce of which they carried on a considerable traffic. At this period there were great numbers of the unreclaimed natives wandering about in the forests, and on the mountains, without any kind of subjection or government, who were very detrimental to those who had been already converted. The Spaniards, desirous of applying a remedy to this evil, began to devise means of collecting them together, and establishing them in small villages; this design was still farther promoted by various edicts from the king, particularly one dated 10th of June, 1540, which especially ordered that all methods should be tried to induce the Indians to live in societies, and form villages; to accomplish more effectually the important object of civilizing and instructing them.



As the wild Indians disregarded all the friendly offers that were made to them, and shewed but little inclination to listen to the preaching of the missionaries, the governor gave permission to hunt them out of their retreats; in consequence the officers each taking 10 or 12 soldiers, sallied forth on the darkest nights, conducted by expert guides to an Indian hovel, where they frequently seized 6, 8, or 10 Indians whom they brought home and placed on their maize plantations, and other works, under the superintendance of careful persons; these excursions were repeated until 60, 80, 200, 300, or even greater numbers, were got together and formed into a village, on which was usually bestowed the name of the saint of the proprietor's peculiar devotion, with the addition of the surname of his family. Thus Luis de Bivar established that called St. Gaspar Bivar; Ignacio de Bobadilla, Santa Catarina Bobadilla; Juan de Carmona, St. Bartolomé Carmona; Diego Monroy, St. Lorenzo Monroy; Alonzo de Zamora, established the village of Santiago Zamora, at a place where he used to wash the soil to find gold; Sancho Baraona, Santa Catarina Baraono; Juan de Escobar, St. Miguel Escobar; Bartolomé Becerra, that of St. Bartolomé Becerra; Fracisco Monterroso, Santa Lucia Monterroso Gascon de Guzman; St. Juan Gazcon (not Padre Juan Gazcon as Remesal says), the Padre Juan Godinez, that of Santa Isabel Godinez; and Gabriel Cabrera, that of St. Lucas Cabrera.\* Several others are designated by the dignity or office held by their

\* The village of St. Lucas Cabrera is also called St. Lucas Ychanzuquit, a word in the Pipil language, signifying "the house of mud," it derives this appellative from some wells at the

original founders, as St. Juan del Obispo, settled by the bishop Francisco de Marroquin; St. Andres Dean, founded by Juan Alonso, dean of the cathedral; and St. Pedro Tesorero, established by the treasurer Pedro de Becerra. Some of the villages of this valley have a different origin from those already mentioned, as Almolonga, which was settled by the Mexican, Tlascaltecan, and Cholutecan Indians, who accompanied Alvarado in his conquests, and afterward domiciliated themselves near Tzacualpa, when the Spaniards founded the city of Guatemala, and remained in that position after the city itself was dismantled. These Indians having served with great bravery and fidelity in the conquest of the kingdom, the king of Spain issued an order on the 20th of July, 1532, exempting them from the obligations of all farther personal service. They have now 2 companies of militia, the commandants and officers of which are chosen from the principal men of their respective nations. The village of Santiago Utateca, now united to Jocotenango, was a farm belonging to Pedro de Alvarado, as appears from a clause in his will (Remesal, lib. 4, cap. 7, no. 4, fol. 180); it is said he assembled the chiefs of the Indian villages, which were his feoffs, and requested that a certain number of families might be sent from each, to be settled on the farm; by the clause alluded to he declared them free, and bequeathed to them the lands which they occupied; as the original settlers came from Utatlan, the place received the name of Utateca.

place, in which if any kind of linen be laid for 3 or 4 days, it will be dyed a most beautiful black, and the colour so durable that it cannot be discharged.

After the destruction of the first city of Guatemala in 1541, the Spaniards removed into the valley of Panchoi, and the Kachiquel Indians who were settled at Tzacualpa, conceived it necessary to change their place of residence in imitation of them; the governors of the city did not object to this removal, and granted a spot of ground that had been a mining establishment belonging to Pedro de Alvarado, where they built the village of Jocotenango, they were afterward joined by the people of Utatlan; but the 2 nations always kept themselves distinct from each other. Alvarado formed 3 other establishments, one called San Miguel Milpa Dueñas, from being built at a place where he had ordered a portion of land to be cultivated, and sown with maize for the benefit of the widows of his soldiers, and it was peopled by the Indians who worked on the lands.\* San Dionisio Pastores is said to have received its name from the inhabitants having been employed in attending Alvarado's flocks; and St. Luis de las Carretas was so called because the inhabitants were chiefly cartwrights, and had charge of all the carriages kept by the city for public use.

2. The valley of Chimaltenango, is bounded on the south by that of Guatemala, on the west by the province of Solola, on the east by the valley of Mixco, and on the north-east by that of Xilotepeque; as the principal places in the valley of Pasuya have been already described in the former part of this work, under the heads of Chimaltenango and Sacatepeques, nothing more will be required here, than to mention the different boundaries of

\* Milpa is a general term given in Guatemala to land cultivated for grain.

the districts that form the great valley of Guatemala.

3. The valley of Xilotepeque has that of Chimaltenango on the west, Sacatepeques on the east, Mixco on the south-east, and Guatemala on the south-west.

4. The valley of Sacatepeques terminates on the west at Xilotepeque, on the south at Mixco and Las Vacas, and on the north and east by the province of Chiquimula.

5. The valley of Mixco has Sacatepeques and Xilotepeque on the north; Guatemala and Petapa on the west; and Las Vacas on the south and east.

6. The valley of Las Vacas is bounded on the north by the province of Chiquimula; on the west by Mixco and Petapa; on the south by Petapa; and on the east by Canales.

7. The valley of Canales abuts on Las Vacas to the west; Petapa to the south; and on the province of Chiquimula to the north-east.

8. The valley of Mesas de Petapa joins Guatemala on the west, Las Vacas on the east, Mixco on the north, and the province of Escuintla on the south.

9. The valley of Alotenango is confined on the east by Guatemala, on the north by Chimaltenango, on the west and south by the province of Escuintla.

These 9 valleys compose the celebrated valley of Pasuya, or Guatemala, which is divided into 2 *alcaldias* mayors, *viz.* Chimaltenango, and Sacatepeques; the first comprises the 3 valleys of Chimaltenango, Xilotepeque, and Alotenango; and the latter the other 6. Within this circuit there were

formerly no less than 73 villages; but the present state of it is in some respects different; it now contains 3 towns, Old Guatemala, Petapa, and Zargossa: some of the old villages have been abandoned, as Carmona, St. Andres Dean, St. Bartolomé Becerra, and St. Lucas Cabrera, for example; many others have been rebuilt in the vicinity of New Guatemala, as Jocotenango Almolonga, St. Pedro, St. Gaspar, Nuestra Señora de Guadalupe.

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## CHAP. XLVII.

### *Of some Remarkable Objects, &c. in the Five Middle Provinces.*

THE historian Herrera (tr. 3, dec. 4, fol. 221,) relates a circumstance of a very singular nature: he says, there is in the province of Chiapa a spring, which regularly flows during 3 years, and is then dry for a similar period, and thus alternately. The existence of this natural wonder, from being related by an author who wrote in a distant country, did not generally obtain belief, but the author of the present work has been assured, by a person upon whose veracity he can rely, that there is no cause to doubt the fact, as he had had ocular demonstration of it; the spring is situated on the side of a mountain, about half a league distant from Ciudad Real: the rivulet, which has its origin at this fountain, is called Yeixihuiat, a Mexican word, implying "three years' water." At the expiration of the term of 3 years, the fountain dries up, and the waters burst forth at a distance of 5 leagues, near the road of Teopisca; the natives of that village give this periodical spring the name of Ohx-avil-

hu, which means, in the Tzendal language, the same as the Mexican name, or "three years' water." After this spring has flowed for 3 years, it disappears, and the water rises again at the former place.

Fuentes (tom. 2, lib. 8, cap. 15,) gives another instance of a similar fountain near Chiantla, which is distinguished by an additional feature of singularity; it flows, and is dry for 3 years alternately, but the waters appear and disappear invariably on the eve of St. Michael, the 29th of September. This writer declares, that he had in his possession documents written by Diego de Rivas, other religieux of the order of La Merced, and several curates of unimpeachable character, attesting the fact which he relates. With a view to ascertain the correctness of this account, and whether the phenomenon yet existed, the present writer obtained the favour of a reference on the subject, to a clergyman resident in the province, who, in reply, declared, that he had examined several old men of the village, all of whom assured him, with very little discrepancy in their narratives, that in a hollow between 2 mountains, about 3 leagues from Chiantla, there is a rivulet which begins to flow on Michaelmas-day; and continues for 3 years, when it stops on the same day, and remains dry for 3 years; and on this account the place is called St. Miguel.

Fuentes also mentions another rivulet in a meadow to the northward of Chiantla, called Higuero; the water begins to flow 20 days before the periodical rains cease; and it becomes completely dry 20 days before the rains begin. The

same author relates some other natural phenomena which he had observed in Totonicapan, during the period he was corregidor of that province; he says, that as he travelled from the village of Aguacatlan to St. Juan Ixcoy, the channel of a little stream was pointed out to him, which the Mam Indians call Xubanha, implying, "water that is whistled for;" because, by whistling at the openings of some clefts in a solid rock, water will immediately gush forth, but of which there is no appearance, unless that method be used to exhibit it. He also speaks of a subterranean river, that shews itself through a large aperture, at the foot of a hill, about 2 miles from the village of Chialchitan: at this spot a large quantity of water boils up, and at once forms a stream of considerable magnitude. Another river, of a moderate size, falls into a deep pool, and disappears near a place called Rancho de las Minas, and rises again on the opposite side of a ridge of mountains near the River Socoleo. In the province of Totonicapan, there are several mountain streams, which, falling from lofty rocky eminences, form cascades of exquisite beauty: for instance, the fall of the River St. Christoval de Paulá; that on the road to the Ranchos altos of Totonicapan; those at the village of Guistla de los Xiotes, and many others. In the district of Totonicapan, at the villages of St. Bartolome aguas Calientes and Totonicapan, there are some remarkable warm springs, the waters of which are strongly impregnated with sulphur: that at the latter village, in particular, is so hot, that eggs, fruit, or even flesh put into it will be perfectly boiled in a short time; in the rivulet which

runs from this spring, the weavers cleanse from grease the wool they employ in their looms: the others are of a lower temperature, and used as baths.

The springs of salt-water at the village of St. Mateo Istatlan (a name signifying the land of salt), are yet more remarkable than the sulphuric waters. At the foot of a large mountain, there are several caverns penetrating about 2 yards into the rock; from the roof of these the water continually exudes: if a vessel be filled with it, and placed over a slow fire at night, it will be found in the morning christalized into a fine salt, without any other process. The Indians are very economical in the distribution of this water, as the caverns are locked up, and the keys kept by the magistrate; they are opened only on Thursdays, at a fixed hour, when the people assemble, and each person receives a pitcher full, except the magistrates, and those belonging to the church, who are entitled to double portions: they carry on considerable traffic in this article, which they sell in the adjacent provinces, and derive from it a sufficient emolument to enable them to live very comfortably.

In the province of Quezaltenango, there are still to be met with the vestiges and foundations of many large fortresses, among which is the celebrated one of Parrazquin, situated on the confines of Totonicapan and Quezaltenango; and the citadel of Olinstepeque, formed with all the intricacies of a labyrinth, and which was the chief defence of the important city of Xelahuh.

There are also in this district some unusual specimens in natural history: the most remark-



able of which is the bat-winged squirrel, found on the mountains, and in the woods of Quezaltenango, Tonicapan, and Sololá; the figure and size of these little animals are those of the common squirrel, but they have two small wings resembling those of the bat, without hair or other covering; they can, however, fly but a short distance.

In the province of Sololá there are the remains of palaces, castles, and other edifices of the extensive and opulent city of Utatlan; but of these, and of the lake of Atitan, a description has been already given. Near the village of Atitan there is a mineral spring of sour water, that exudes, in the form of dew, from a rock, and trickles into a channel, forming a stream sufficient to fill small vessels; on account of its medicinal virtues, it is in great request, and sent to distant parts; it is an excellent remedy for gravelly complaints, and suppression of urine; cures the swellings in the throat, so common in this kingdom, where the complaint is called *bosio*, and more vulgarly *güegüecho*; it has a flavour resembling lemon, but it leaves no taste in the mouth.

In the province of Chimaltenango, the River Pancacoya attracts attention; it rises at the pass of Pasacab, in the district of Xilotepeque, and descends with great rapidity from a lofty rock; but before reaching the plain, it passes through a conduit formed in the rock, about a yard and a half wide, and sufficiently high for a man to pass through with ease: where this channel terminates, there is a range of columns curiously wrought, with capitals, mouldings, &c.; and a little farther on there are several round cisterns

formed in the rock ; these are about a yard and a half in diameter, and nearly a yard in depth : there is no authentic account of the use for which they were employed ; but, according to tradition, this part of the river was a washing-place for gold, and it is supposed the cisterns were excavated for that purpose.

The cavern of Mixco is in the valley of Xilotepeque, near the situation where the ancient village of Mixco stood : the description of this place is taken from Fuentes (tom. 1, lib. 14, cap. 2), and must be understood to refer to the period in which he wrote, that is, between 1690 and 1700. On a small ridge of land on one side of the ruins of ancient Mixco, is the entrance to the cavern, about 3 yards each way ; the portico, formed of clay, is in some parts entire, and appears to be of the Doric order. Fuentes says, he inquired of some of the old Indians how it had been contrived to give so great a consistency to the clay, and they informed him, it was done by grinding a quantity of onion-seed, and mixing it in the water with which the clay was tempered. From the entrance, a flight of 36 stone steps, each of a single piece, descends to a lofty saloon, about 60 yards square ; from this chamber, the descent continues by another flight, beyond which nothing more is known, as no person sufficiently courageous, or imprudent enough to resist the indications of imminent danger from the tremulous motion of the ground under foot, has yet advanced more than a few paces. Descending 18 steps of this second flight, there is on the right hand another door-way, forming a perfect arch ; and having passed this, there

are 6 steps, in all respects similar to the former, from which there is a passage about 140 feet in length. Farther than this part it has not been explored; many extraordinary accounts of it have been fabricated, but they are such as will not bear repeating.

In the province of Sacatepeques, the most striking natural curiosity is the gigantic mountain, situated to the southward of old Guatemala, vulgarly, and very erroneously, called the water volcano (Volcan de Agua.) This mountain is of a conical figure, the base of it extending over nearly all the western part of the valley of Guatemala; on the side towards the city, the ascent by the road, from the base to the summit, is 3 leagues and a half; and from the side of Alotenango, it is more than 4 leagues; the circumference at the bottom is 18 leagues. The coup-d'œil of it is extremely agreeable from every point of sight, both from the figure and great variety of colours on its surface, some parts being well cultivated, and others covered with thickets; on which side soever it is seen, it presents a diversified and delightful prospect. The productions of the soil are as various as they are useful, consisting of maize, pulse of all kinds, vegetables, an admirable variety of flowers of every description, and abundance of excellent timber: cultivation is confined to the lower parts of the mountain, but were it extended farther upward the produce of every kind would undoubtedly be more than double in quantity; the middle region is covered with thick forests, that would furnish an inexhaustible quantity of timber, fit for every purpose. During great part of the summer, the

city is supplied with snow from the mountain, which also yields game of various sorts in profusion. On the skirts of it there are numerous mineral and medicinal springs, many Indian villages, besides great number of detached houses and farms. On the summit, there is a concave space, resembling a crater, measuring about 140 yards by 120; from the edge of this crater a most beautiful prospect presents itself in every direction: Old Guatemala, with its fertile fields, and numerous farms, the village and lake of Amatitan, with all the surrounding country, can be distinctly seen; very remote points of view are easily descried, more or less clearly in proportion to their distances: looking westward, the provinces of Suchiltepeques, Soconusco, and even the plains of Chiapa may be discovered; to the eastward, the provinces of Sonsonate, St. Ana Grande, and St. Salvador, with the lake of Gilo-pango, may be distinguished; on the north and south, the view is bounded by the two oceans. This mountain stands between 2 volcanoes; one on the eastward is called the volcano of Pacaya, and that to the westward the volcano of Guatemala, or vulgarly the fire volcano; from each of these there have been formidable eruptions from time immemorial: the most remarkable since the arrival of the Spaniards, have been already particularized. Besides these, there happened one at the close of the 18th century, of which no mention was made, as it was unattended with any injurious consequences; although it lasted several days, the water of a spring on the side of Alotenango was observed to have been heated, during the eruption, to such a degree, that cattle

were unable to pass through the rivulet running from it. The latter mountain is situated to the south-west of Old Guatemala; at the base, its figure is conical, but near the summit it is divided into 3 points, in the westernmost of which several openings may be seen, that frequently emit flames, pumice stones, sand, and smoke. Pacaya stands to the eastward of the water volcano, and of Old Guatemala, but to the southward of the present capital, and 3 leagues from the village of Amatitan. This mountain is connected with a range that extends to a great distance; like the last-mentioned, its summit is divided into 3 peaks; the surrounding country is thickly covered with volcanic matter, the accumulated produce of its numerous eruptions. Fuentes (tom. 1, lib. 9, cap. 9,) says, that in his time there was scarcely a day throughout the year, in which one or the other of its lofty peaks did not emit flames. On the authority of the same author, we are informed of several eruptions of this mountain, *viz.* that of 1565, which caused the ruin and devastation to Old Guatemala and the neighbourhood, that has been already narrated; the one on the 18th of February, 1651, when thick black smoke was emitted, with terrible noise and strong convulsions of the earth; in 1664, such immense quantities of flames were vomited forth with the most appalling explosions, that, during the night, the city, at the distance of 7 leagues, was illuminated by a light not inferior to that of mid-day: the terror, from the vibrations of the earth, was so great, that the inhabitants were afraid to trust themselves within their houses during the 3

days of its continuance. Similar events occurred in 1668, in August, 1671, and July, 1677; but there are no records of any others after this author's time, until that which took place on the 11th of July, 1775, when, at day-break, without any previous noise, or any perceptible oscillation of the earth, a dense cloud of smoke was observed from Old Guatemala (where the writer of the present work was at that time), in the southwest direction, which arose from behind the range of mountains that concealed the volcano from the view; to discover the flames, it was necessary to go to the village of Santa Maria de Jesus, whence could be distinguished the aperture through which they burst; from this there arose a large column of thick smoke and vast quantities of burning stones, that fell again into the crater: sand was also thrown out in such abundance, that being carried by the wind, it fell so copiously in Old Guatemala, as to obscure the light of the sun, and thickly cover the ground; the wind having changed, the sand was carried in a southerly direction as far as the provinces of Escuintla and Suchiltepeques. It was remarked on this occasion, that the eruption was not from either of the summits, but from the region where the mountain is divided into 3 peaks.

In the valley of Petapa some human bones of gigantic size have been discovered, and Fuentes mentions, (tom. 1, lib. 9, cap. 1,) that Don Payo de Rivera carried away with him a tooth (*dens molaris*), which was found in this place, as large as a man's two fists.

The valley of Las Vacas was the place where

neat cattle was first introduced into this country; that tract fell to the lot of Hector de Barreda, one of the original companions of Alvarado; and as he observed there was a great want of cattle for food, he procured, at his own expense, a number of cows and bulls from the island of Cuba, which he pastured in the valley; the animals throve so well, and multiplied so fast, that they were soon dispersed over all parts of the kingdom: this circumstance gave the name of Las Vacas (the cows) to the valley. It appears from the second book of the cabildos, on the 20th of July, 1530, it was ordered that for the celebration of the festival of St. Jago, a bull should be purchased "from the herd of Barreda, for which 25 dollars of standard gold should be paid."

At a short distance from the confines of Las Vacas, on its eastern side, runs the River Chorrera, which deserves notice from the petrifying quality of its waters, which act upon any kind of wood: if the root or branch of a tree fall so that a part of it lays in the water, the portion which is immersed becomes petrified into a substance of a shining white or gray colour, but the other part remains in its natural state; and it is observed, that where the current of the water is rapid, the transformation is more speedily effected than in places where the stream is slow. The substance thus transformed always preserves the natural porosity and texture of its fibres.

In the valley of Sacatepeques, near the village of St. Pedro, a mine of rubies was accidentally discovered in the year 1681, by Francisco de Paz y Quiñones, a Dominican, then curate of St. Pedro:

as he was amusing himself one afternoon, he directed his walk towards a pass in the mountain, through which ran a clear rivulet; he observed on the side of the bed of the river a vein of white clay, interspersed with red and black patches; being attracted by the variety and brilliance of the colours, and the reflections of small sparkling substances, he took up a part of the clay, which he carried to Guatemala, and gave to the licentiate, Christoval Martin, an intelligent man, conversant in the nature of metals, who having fused the mass that weighed 3 pounds, delivered to the curate on his return a piece of pure silver rather more than half an ochava in weight, (the ochava is 75 grains), and 7 rubies of the size of small beans. Fuentes bears testimony to this fact, and says he had in his hands the silver and the gems. A few days after the discovery, the curate was elected prior of the convent of Guatemala, which obliged him to quit his curacy, and no more was heard of the mine.

Many other very remarkable productions, both animal and vegetable, of these fine provinces might be mentioned; but most of them are generally known to the natives of this country, and foreigners may obtain a description of them by consulting "Alcedo's Vocabulary of the Provincial Words of America." The green chapuli, however, should not be passed over in silence; this is a large grasshopper, or species of locust, about a span long, found near the villages of St. Christoval Amatitan and Pampichin, and is, certainly, one of the most extraordinary productions of nature; at the extremity of the tail it has



a sharp curved point like a thorn, which when become hard the animal has attained its full growth; if killed in this state, and carefully opened, a small bunch of seeds (similar to those of the passion-flower) about an inch long, attached to ramifying fibres, is found in the intestines: these grains being sown, will produce a plant like the gourd, which will bear a fruit resembling small pompions, as yellow and brilliant as gold; the seeds of which sown again, will bring forth similar fruit, but of much superior size. It certainly appears at first view to be an incredible fact, that any individual of the animal species should pass into that of the vegetable, and that a plant should be raised from an animal substance; but we can undoubtedly observe in nature transformations not less admirable or extraordinary than this, and yet they do not appear to us prodigious, only because they are common, and come frequently under our notice. We commonly witness small reptiles that, after enjoying for a little time an almost immovable existence, pass into the state of chrysalidæ, in which existence appears extinct; after remaining several days, until the period of inanimation be fulfilled, they become beautiful butterflies, which by their fecundity reproduce myriads of beings similar to those from which they derived their own existence. If then an animal passes from the reptile to the volatic race, it will hardly be deemed impossible, that part of an animal may be converted into a seed, which being placed in the ground will produce a plant endowed with fecundity, like the butterfly, to increase and perpetuate its species. To this

may be added, that the greater part of animals have certain parts which are not sensitive, but merely vegetative, and in a manner vegetable ramifications springing from their bodies; such as hair, feathers, nails, &c. which are in all respects comparable to the branches and foliage of trees; is it then impossible, that some animals should produce from their intestines substances similar to the seeds of plants? Admitting the possibility of these propositions, reliance may be placed upon information communicated by men, upon whose veracity no doubt can rest; Francisco Fuentes has related the fact, and to be satisfied of its correctness only requires a reference to his works, in which he assures us, that Thomas de Melgar, a venerable priest, whose credit is unimpeachable, tried the experiment, and having sown the seeds, found the result to accord precisely with that which has been related.

*A Table of the Provinces and Districts of the Kingdom of Guátemala, with the Cities, Towns, and Villages in each, and number of Inhabitants, from a Census taken by Order of Government in 1778.*

| Province or District.                               | Cities. | Towns. | Villages. | Inhabitants. |
|---|---------|--------|-----------|--------------|
| La Ciudad de Guatemala . . . . .                    | 0       | 0      | 0         | 23,434*      |
| Province of Sacatepeques . . . . .                  | 1       | 2      | 48        | 50,786       |
| Province of Chimaltenango . . . . .                 | 0       | 1      | 21        | 40,082       |
| Province of Solola . . . . .                        | 0       | 0      | 31        | 27,953       |
| Province of Quezaltenango . . . . .                 | 0       | 0      | 25        | 28,563       |
| Province of Totonicapan . . . . .                   | 0       | 0      | 48        | 51,272       |
| Province of Chiquimula . . . . .                    | 0       | 0      | 30        | 52,423       |
| Province of Verapaz . . . . .                       | 1       | 0      | 14        | 49,583       |
| Province of Escuintla . . . . .                     | 0       | 1      | 33        | 24,978       |
| Province of Zonzonate . . . . .                     | 0       | 1      | 21        | 29,248       |
| Province of Suchiltepeques . . . . .                | 0       | 0      | 19        | 17,535       |
| Province of St. Salvador . . . . .                  | 2       | 4      | 121       | 117,436      |
| Province of Leon . . . . .                          | 3       | 4      | 28        | 68,929       |
| District of Matagalpa . . . . .                     | 0       | 0      | 12        | 19,955       |
| District of Realejo . . . . .                       | 0       | 1      | 3         | 6,209        |
| District of Subtiava . . . . .                      | 0       | 0      | 5         | 8,850        |
| District of Nicoya . . . . .                        | 0       | 0      | 1         | 2,983        |
| Province of Ciudad Real . . . . .                   | 1       | 1      | 56        | 40,277       |
| Province of Soconusco . . . . .                     | 0       | 0      | 20        | 9,078        |
| Province of Tuxtla . . . . .                        | 0       | 0      | 33        | 19,898       |
| Province of Comayagua . . . . .                     | 3       | 1      | 94        | 56,275       |
| Province of Tegucigalpa . . . . .                   | 0       | 2      | 23        | 31,455       |
| Province of Costa-Rica . . . . .                    | 1       | 3      | 10        | 24,536       |
| District of Peten . . . . .                         | 0       | 0      | 9         | 2,555        |
| Castles of St. Juan, St. Felipe,<br>y Omoa. . . . . | 0       | 0      | 00        | 01,046       |
| Total . . . . .                                     | 12      | 21     | 705       | 805,339      |

\* The number of inhabitants of the city of New Guatemala, is inserted from a census taken in 1795, and to the province of Sacatepeques 8000 have been added, being the present amount of population in Old Guatemala.

*An Alphabetical List of all the Cities, Towns,  
and Villages of the Kingdom of Guatemala.*

| Places.                 | Bishopricks. | Districts.       |
|-------------------------|--------------|------------------|
| Acacozagua              | Chiapa       | Soconusco        |
| Acalà, St. Pablo        | Chiapa       | Ciudad Real      |
| Acapetagua              | Chiapa       | Soconusco        |
| Acasaguastlan           | Guatemala    | Cap. of District |
| St. Christoval          | Guatemala    | Acasaguastlan    |
| Acatan, St. Miguel      | Guatemala    | Gueguetenango    |
| Acatenango              | Guatemala    | Chimaltenango    |
| Acoyapa town            | Nicaragua    | Granada          |
| Aculuaca                | Guatemala    | St. Salvador     |
| Agalteca                | Honduras     | Tegucigalpa      |
| Agalteca                | Honduras     | Comayagua        |
| Aguacatan               | Guatemala    | Gueguetenango    |
| Aguacatenango           | Chiapa       | Ciudad Real      |
| Aguacatepeque           | Guatemala    | Escuintla        |
| Aguachapan              | Guatemala    | Zonzonate        |
| Mineral springs         |              |                  |
| —St. Andres             | Guatemala    | Chimaltenango    |
| —St. Antonio            | Guatemala    | Chimaltenango    |
| —St. Bartolomé          | Guatemala    | Totonicapan      |
| —Santa Catarina         | Guatemala    | Chimaltenango    |
| —St. Lorenzo            | Guatemala    | Chimaltenango    |
| Aguanqueterique         | Honduras     | Tegucigalpa      |
| Ajuterique              | Honduras     | Comayagua        |
| Alapa                   | Honduras     | Comayagua        |
| St. Alejo Vil           | Guatemala    | St. Miguel       |
| Almolonga, Concepcion   | Guatemala    | Sacatepeques     |
| ——— St. Pedro           | Guatemala    | Quezaltenango    |
| Alotenango, St. Juan    | Guatemala    | Chimaltenango    |
| Alotepeque, Mine        | Guatemala    | Chiquimula       |
| Alubaren                | Honduras     | Tegucigalpa      |
| Amapala                 | Guatemala    | St. Miguel       |
| Amarateca               | Honduras     | Tegucigalpa      |
| Amatan                  | Chiapa       | Ciudad Real      |
| Amatenango              | Chiapa       | Ciudad Real      |
| ——— Santiago            | Guatemala    | Gueguetenango    |
| Amatitan, St. Christov. | Guatemala    | Sacatepeques     |
| ——— St. Domingo         | Guatemala    | Chiquimula       |
| ——— St. Juan            | Guatemala    | Sacatepeques     |
| St. Ana                 | Honduras     | Tegucigalpa      |
| St. Ana                 | Yucatan      | Peten            |

| Places.               | Bishopricks. | Districts.       |
|-----------------------|--------------|------------------|
| Santa Ana Grande      | Guatemala    | Cap. of District |
| Analco                | Guatemala    | St. Vicente      |
| Anamoroz              | Guatemala    | St. Miguel       |
| St. Andres            | Chiapa       | Ciudad Real      |
| St. Andres            | Guatemala    | Atitan           |
| St. Andres, Mine      | Honduras     | Comayagua        |
| St. Andres            | Yucatan      | Peten            |
| St. Andres Dean       | Guatemala    | Sacatepeques     |
| Angel                 | Guatemala    | Zonzonate        |
| St. Anton             | Guatemala    | Sacatepeques     |
| St. Antonio           | Chiapa       | Ciudad Real      |
| St. Antonio           | Guatemala    | St. Salvador     |
| St. Antonio           | Honduras     | Comayagua        |
| St. Antonio           | Honduras     | Comayagua        |
| St. Antonio Mine      | Honduras     | Comayagua        |
| St. Antonio del mont. | Guatemala    | Zonzonate        |
| Apaneca               | Guatemala    | Zonzonate        |
| Apastepeque           | Guatemala    | St. Vicente      |
| Apocapa, St. Pedro    | Guatemala    | Chimaltenango    |
| Santa Apolonia        | Guatemala    | Chimaltenango    |
| Apopa                 | Guatemala    | St. Salvador     |
| Aquespala             | Chiapa       | Ciudad Real      |
| Arambala              | Guatemala    | St. Miguel       |
| Aramesina             | Honduras     | Tegucigalpa      |
| Arcatao               | Guatemala    | St. Salvador     |
| Aserri                | Nicaragua    | Costa-Rica       |
| Asulco                | Guatemala    | Guazacapan       |
| Ataco                 | Guatemala    | Zonzonate        |
| Ateos, St. Antonio    | Guatemala    | Santa Ana Grande |
| Atiquipaque           | Guatemala    | Guazacapan       |
| Atiquizaya            | Guatemala    | Santa Ana Grande |
| Atescatempa           | Guatemala    | Chiquimula       |
| Atirro Reduc          | Nicaragua    | Costa-Rica       |
| Atitan, St. Juan      | Guatemala    | Gueguetenango    |
| ——— Santiago          | Guatemala    | Cap. of District |
| Ayutla ruins          | Chiapa       | Soconusco        |
| Ayutustepeque         | Guatemala    | St. Salvador     |
| Bachajum              | Chiapa       | Ciudad Real      |
| Bagases Town          | Nicaragua    | Costa-Rica       |
| Balanyac              | Guatemala    | Chimaltenango    |
| Barba, St. Bartolomé  | Nicaragua    | Costa-Rica       |
| Santa Barbara         | Guatemala    | Atitan           |
| Santa Barbara         | Guatemala    | Gueguetenango    |
| Santa Barbara         | Honduras     | Comayagua        |

| Places.                   | Bishopricks. | Districts.         |
|---------------------------|--------------|--------------------|
| St. Bartolomé             | Guatemala    | Sacatepeques       |
| St. Bartol. de los Llanos | Chiapa       | Ciudad Real        |
| St. Barnabe               | Yucatan      | Peten              |
| St. Bernardino            | Guatemala    | Suchiltepeques     |
| Boaco                     | Nicaragua    | Matagalpa          |
| Bobadilla, St. Catarina   | Guatemala    | Sacatepeques       |
| St. Buenaventura          | Honduras     | Comayagua          |
| Buruca Reduc              | Nicaragua    | Costa-Rica         |
| Cabrican                  | Guatemala    | Quezaltenango      |
| Cacaguatlan               | Chiapa       | Soconusco          |
| Cacaoatique               | Guatemala    | St. Miguel         |
| Cacaopera                 | Guatemala    | St. Miguel         |
| Cacauterique              | Honduras     | Comayagua          |
| Cahabon, Santa Maria      | Guatemala    | Verapaz            |
| Caiquin                   | Honduras     | Comayagua          |
| Caluco                    | Guatemala    | Zonzonate          |
| Camasca                   | Honduras     | Comayagua          |
| Camoapa                   | Nicaragua    | Matagalpa          |
| Camotan                   | Guatemala    | Chiquimula         |
| Cancuc                    | Chiapa       | Ciudad Real        |
| Candelaria, N. S. de      | Ant. Guat.   | Sacatepeques       |
| Candelaria, N. S. de      | Guatemala    | Bar. de la N. G.   |
| Candelaria, N. S. de      | Honduras     | Comayagua          |
| Cantarranas               | Honduras     | Tegucigalpa        |
| Cantel                    | Guatemala    | Quezaltenango      |
| Carcha                    | Guatemala    | Verapaz            |
| Caridad                   | Honduras     | Comayagua          |
| Cartago City              | Nicaragua    | Cap. de Costa-Rica |
| Catacamas                 | Honduras     | Comayagua          |
| Catarina, Santa           | Guatemala    | Atitan             |
| Cauque, Santa Maria       | Guatemala    | Sacatepeques       |
| Cedros Mine               | Honduras     | Tegucigalpa        |
| Celilac                   | Honduras     | Comayagua          |
| Cerquin                   | Honduras     | Comayagua          |
| Cerrillo                  | Chiapa       | Ciudad Real        |
| Cesori                    | Guatemala    | St. Miguel         |
| Chaguite                  | Guatemala    | Chimaltenango      |
| Chahul, St. Gaspar        | Guatemala    | Totonicapan        |
| Chalatenango              | Guatemala    | St. Salvador       |
| Chalchiguistlan St. Pab.  | Chiapa       | Ciudad Real        |
| Chalchuapa                | Guatemala    | Santa Ana Grande   |
| Chamelco                  | Guatemala    | Verapaz            |
| Chamula                   | Chiapa       | Ciudad Real        |
| Chapeltique Town          | Guatemala    | St. Miguel         |

| Places.                 | Bishopricks. | Districts.       |
|-------------------------|--------------|------------------|
| Chapultenango           | Chiapa       | Tuxtla           |
| Chiantla                | Guatemala    | Gueguetenango    |
| Chiapa de Indios        | Chiapa       | Tuxtla           |
| Chiapilla               | Chiapa       | Ciudad Real      |
| Chicanguescoi           | Guatemala    | Santa Ana Grande |
| Chicoacan               | Chiapa       | Tuxtla           |
| Chicoi                  | Guatemala    | Chimaltenango    |
| Chichicastenango        | Guatemala    | Quiché           |
| Chichigalpa             | Nicaragua    | Realejo          |
| Chilanga                | Guatemala    | St. Miguel       |
| Chiltiapa               | Guatemala    | Santa Ana Grande |
| Chilum                  | Chiapa       | Ciudad Real      |
| Chimalten, Santa Ana    | Guatemala    | Cap. de la Prov. |
| ———— Santiago           | Guatemala    | Gueguetenango    |
| Chinacla                | Honduras     | Comayagua        |
| Chinameca, St. Franc.   | Guatemala    | St. Salvador     |
| ———— St. Juan           | Guatemala    | St. Miguel       |
| Chinandega              | Nicaragua    | Realejo          |
| Chinauta                | Guatemala    | Sacatepeques     |
| Chinda                  | Honduras     | Comayagua        |
| Chipalapa               | Guatemala    | Acasaguastlan    |
| Chipilapa               | Guatemala    | Escuintla        |
| Chiquazen               | Chiapa       | Tuxtla           |
| Chiquimucelo            | Chiapa       | Ciudad Real      |
| Chiquimula de la Sierra | Guatemala    | Cap. of District |
| ———— Santa Maria        | Guatemala    | Totonicapan      |
| Chiquimulilla           | Guatemala    | Guazacapan       |
| Chiquiripiapa           | Guatemala    | Quezaltenango    |
| Chol, Santa Cruz del    | Guatemala    | Verapaz          |
| Choluteca Val.          | Honduras     | Tegucigalpa      |
| St. Christoval el alto. | Guatemala    | Sacatepeques     |
| St. Christoval el bajo. | Guatemala    | Sacatepeques     |
| Chuchi                  | Honduras     | Comayagua        |
| Chucuyuco               | Honduras     | Comayagua        |
| Ciudad Real City        | Chiapa       | Cap. de la Prov. |
| St. Clara               | Guatemala    | Atitan           |
| Coapilla                | Chiapa       | Tuxtla           |
| Coatan                  | Guatemala    | Gueguetenango    |
| Coatepeque              | Guatemala    | St. Ana Grande   |
| Coban City              | Guatemala    | Cap. de la Prov. |
| Coginicuilapa           | Guatemala    | Guazacapan       |
| Cojutepeque             | Guatemala    | St. Salvador     |
| Coloete                 | Honduras     | Comayagua        |
| Colomoncagua            | Honduras     | Comayagua        |
| Colосуca                | Honduras     | Comayagua        |

| Places.                | Bishopricks. | Districts.       |
|------------------------|--------------|------------------|
| Colotenango            | Guatemala    | Gueguetenango    |
| Comacaran              | Guatemala    | St. Miguel       |
| Comalapa               | Nicaragua    | Matagalpa        |
| Comalapam              | Chiapa       | Ciudad Real      |
| ----- St. Juan         | Guatemala    | Chimaltenango    |
| Comapa                 | Guatemala    | Guazacapam       |
| Comayagua City         | Honduras     | Cap. de la Prov. |
| Comayaguela            | Honduras     | Tegucigalpa      |
| Comazagua              | Guatemala    | Santa Ana Grande |
| Comitaguacan           | Chiapa       | Tuxtla           |
| Comitan, Santa Cruz    | Guatemala    | Quezaltenango    |
| Comitlan               | Chiapa       | Ciudad Real      |
| Comoapa ruins          | Guatemala    | Escuintla        |
| Concepcion             | Guatemala    | Atitan           |
| Conchagua              | Guatemala    | St. Miguel       |
| Condega                | Nicaragua    | Leon             |
| Conguaco               | Guatemala    | Guazacapam       |
| Copainalá              | Chiapa       | Tuxtla           |
| Corpus Mine            | Honduras     | Tegucigalpa      |
| Cosumalguapan          | Guatemala    | Escuintla        |
| Cot                    | Nicaragua    | Costa-Rica       |
| Cozal                  | Guatemala    | Gueguetenango    |
| Santa Cruz             | Guatemala    | Sacatepeques     |
| Santa Cruz             | Guatemala    | Sololá           |
| Santa Cruz             | Guatemala    | Verapaz          |
| Cubulco                | Guatemala    | Verapaz          |
| Cuch, St. Christoval   | Guatemala    | Quezaltenango    |
| Cuchumatan, St. Martin | Guatemala    | Gueguetenango    |
| ----- Todos Santos     | Guatemala    | Gueguetenango    |
| Cucuyagua              | Honduras     | Comayagua        |
| Cuilco                 | Guatemala    | Gueguetenango    |
| Cunen                  | Guatemala    | Gueguetenango    |
| Curaren                | Honduras     | Tegucigalpa      |
| Curridaba              | Nicaragua    | Costa-Rica       |
| Cururu                 | Honduras     | Comayagua        |
| Cuscatan               | Guatemala    | St. Salvador     |
| Cuscatanasingo         | Guatemala    | St. Salvador     |
| Cusnagua               | Guatemala    | Santa Ana Grande |
| Custepeques            | Chiapa       | Ciudad Real      |
| Custictali             | Chiapa       | Ciudad Real      |
| Cuyotenango            | Guatemala    | Suchiltepeques   |
| Cuyutitan              | Guatemala    | St. Salvador     |
| Danli                  | Honduras     | Tegucigalpa      |
| San Diego              | Chiapa       | Ciudad Real      |



| Places.                | Bishopricks. | Districts.       |
|------------------------|--------------|------------------|
| Diria                  | Nicaragua    | Granada          |
| Diriamba               | Nicaragua    | Granada          |
| Diriomo                | Nicaragua    | Granada          |
| Dolores, N. S. de      | Yucatan      | Peten            |
| Erandique              | Honduras     | Comayagua        |
| Ereguaiquin            | Guatemala    | St. Miguel       |
| Escasú                 | Nicaragua    | Costa-Rica       |
| Esclavos, Purif. de    | Guatemala    | Guazacapan       |
| Escuintla Concepción   | Guatemala    | Cap. de Prov.    |
| ——— Santo Domingo      | Chiapa       | Soconusco        |
| Escuintenango          | Chiapa       | Ciudad Real      |
| Esparza City           | Nicaragua    | Costa-Rica       |
| Espiritu Santo         | Guatemala    | Sacatepeques     |
| Esquipulas             | Guatemala    | Chiquimula       |
| Esteli Town            | Nicaragua    | Segovia          |
| St. Estevan            | Guatemala    | Chiquimula       |
| Santa Eulalia          | Guatemala    | Gueguetenango    |
| St. Felipe             | Guatemala    | Sacatepeques     |
| St. Felipe             | Chiapa       | Ciudad Real      |
| St. Fernando de Guada. | Chiapa       | Ciudad Real      |
| St. Francisco Town     | Honduras     | Tegucigalpa      |
| St. Francisco, ruined  | Guatemala    | Atitan           |
| St. Francisco el Alto. | Guatemala    | Tonicapan        |
| St. Gabriel            | Chiapa       | Tuxtla           |
| D. Garcia              | Guatemala    | Escuintla        |
| St. Gaspar             | Guatemala    | Sacatepeques     |
| St. Geronimo           | Guatemala    | Sacatepeques     |
| St. Geronimo           | Yucatan      | Peten            |
| Goaimaca Town          | Honduras     | Tegucigalpa      |
| Gomera Villa de la     | Guatemala    | Escuintla        |
| Gotera                 | Guatemala    | St. Miguel       |
| Gracias à Dios City    | Honduras     | Comayagua        |
| Granada City           | Nicaragua    | Cap. of District |
| Guacara                | Guatemala    | St. Miguel       |
| Guacotecte             | Guatemala    | St. Miguel       |
| Guaimango              | Guatemala    | Zonzonate        |
| Guaimoco               | Guatemala    | Zonzonate        |
| Guajinlaca             | Honduras     | Comayagua        |
| Guajiquiro             | Honduras     | Comayagua        |
| Gualaco                | Honduras     | Comayagua        |
| Gualala                | Honduras     | Comayagua        |
| Gualan                 | Guatemala    | Acasagustan      |

| Places.                | Bishopricks. | Districts.          |
|------------------------|--------------|---------------------|
| Gualcha                | Honduras     | Comayagua           |
| Gualmoaca              | Honduras     | Comayagua           |
| Gualococte             | Guatemala    | St. Miguel          |
| Gualsime               | Honduras     | Comayagua           |
| Guanacastle            | Nicaragua    | Nicoya              |
| Guanagazapa            | Guatemala    | Escuintla           |
| Guancapla              | Honduras     | Comayagua           |
| Guarajambala           | Honduras     | Comayagua           |
| Guarita                | Honduras     | Comayagua           |
| Guasavasque            | Honduras     | Comayagua           |
| Guascoran              | Honduras     | Tegucigalpa         |
| Guatagiago             | Guatemala    | St. Miguel          |
| Guatemala City         | Guatemala    | Cap. of the Kingdom |
| Guatemala Old Town     | Guatemala    | Cap. de Prov.       |
| Guazacapan             | Guatemala    | Cap. of District    |
| Guazapa                | Guatemala    | St. Salvador        |
| Gueguetan              | Chiapa       | Soconusco           |
| Gueguetenango          |              |                     |
| ————— Concepcion       | Guatemala    | Cap. of District    |
| ————— Santa Isabel     | Guatemala    | Gueguetenango       |
| ————— St. Sebastian    | Guatemala    | Gueguetenango       |
| Gueitiupan, Asunc.     | Chiapa       | Ciudad Real         |
| ————— Santa Catarina   | Chiapa       | Ciudad Real         |
| ————— St. Pedro        | Chiapa       | Ciudad Real         |
| Guelosingo             | Chiapa       | Soconusco           |
| Guepetagua             | Chiapa       | Soconusco           |
| Guisapan, Sto. Domingo | Guatemala    | Zonzonate           |
| Guista                 | Chiapa       | Soconusco           |
| ————— Santa Ana        | Guatemala    | Gueguetenango       |
| ————— St. Antonio      | Guatemala    | Gueguetenango       |
| Guistan                | Chiapa       | Ciudad Real         |
| Guisucar               | Guatemala    | St. Salvador        |
| Santa Helena           | Guatemala    | Chiquimula          |
| Hermita, St. Juan      | Guatemala    | Chiquimula          |
| Ichil, St. Gaspar      | Guatemala    | Gueguetenango       |
| Ilama                  | Honduras     | Comayagua           |
| Ilotenango             | Guatemala    | Solola              |
| Santa Ines             | Guatemala    | Sacatepeques        |
| Intibucat              | Honduras     | Comayagua           |
| Intipuca               | Guatemala    | St. Miguel          |
| Ipala                  | Guatemala    | Chiquimula          |
| Santa Isabel Godines   | Guatemala    | Sacatepeques        |
| Isalco                 | Guatemala    | Zonzonate           |

| Places.                 | Bishopricks. | Districts.       |
|-------------------------|--------------|------------------|
| Isguatan                | Chiapa       | Tuxtla           |
| ----- Todos Santos      | Guatemala    | Guazacapan       |
| Istacomitan             | Chiapa       | Tuxtla           |
| Istaguacan              |              |                  |
| — Santa Catarina        | Guatemala    | Sololá           |
| — St. Ildefonso         | Guatemala    | Gueguetenango    |
| — St. Miguel            | Guatemala    | Quezaltenango    |
| Istapa                  | Chiapa       | Tuxtla           |
| Istapangajoya           | Chiapa       | Tuxtla           |
| Istepeque               | Guatemala    | St. Vicente      |
| Ixcoi, St. Juan         | Guatemala    | Gueguetenango    |
| Ixtatan, St. Mateo      | Guatemala    | Gueguetenango    |
| Izapa                   | Guatemala    | Chimaltenango    |
| Jacaltenango, St. Andr. | Guatemala    | Gueguetenango    |
| — Concepcion            | Guatemala    | Gueguetenango    |
| — St. Marcos            | Guatemala    | Gueguetenango    |
| — Purificacion          | Guatemala    | Gueguetenango    |
| St. Jacinto             | Guatemala    | St. Salvador     |
| St. Jacinto             | Guatemala    | Chiquimula       |
| Jaitique                | Honduras     | Comayagua        |
| Jalapa                  | Honduras     | Comayagua        |
| — Santa Maria           | Guatemala    | Chiquimula       |
| Jalapa                  | Nicaragua    | Granada          |
| Jalpatagua              | Guatemala    | Guazacapan       |
| Jalteba                 | Nicaragua    | Granada          |
| Jaltique                | Guatemala    | Santa Ana Grande |
| Jamastran               | Honduras     | Tegucigalpa      |
| Jano                    | Honduras     | Comayagua        |
| Jayaque                 | Guatemala    | Santa Ana Grande |
| Jeto                    | Honduras     | Comayagua        |
| Jilipango               | Guatemala    | St. Salvador     |
| Jilobasco               | Guatemala    | St. Salvador     |
| Jinotepet               | Nicaragua    | Granada          |
| Jiquilisco              | Guatemala    | St. Miguel       |
| Jocoaitique             | Guatemala    | St. Miguel       |
| Jocoara                 | Honduras     | Comayagua        |
| Jocopilas, St. Pedro    | Guatemala    | Sololá           |
| — St. Pablo             | Guatemala    | Suchiltepeques   |
| Jocon                   | Honduras     | Comayagua        |
| Jocon                   | Honduras     | Comayagua        |
| Joconquera              | Honduras     | Comayagua        |
| Jocoro                  | Guatemala    | St. Miguel       |
| Jocotan                 | Guatemala    | Chiquimula       |
| Jocotenango Old         | Guatemala    | Sacatepeques     |

| Places.                | Bishopricks. | Districts.       |
|------------------------|--------------|------------------|
| Jocotenango Nuevo      | Guatemala    | Sacatepeques     |
| St. Bartolome          | Guatemala    | Sololá           |
| St. Jorge              | Nicaragua    | Nicaragua        |
| St. Jorge              | Guatemala    | Sololá           |
| St. José               | Yucatan      | Peten            |
| St. José               | Guatemala    | Chiquimula       |
| St. José               | Guatemala    | Sololá           |
| Joyabach               | Guatemala    | Sololá           |
| Jualapa                | Guatemala    | Santa Ana Grande |
| St. Juan               | Honduras     | Comayagua        |
| St. Juan Gascon        | Guatemala    | Sacatepeques     |
| St. Juan de Guatem.    | Guatemala    | Sacatepeques     |
| St. Juan de Laborio    | Nicaragua    | Leon             |
| St. Juan de la Lagun   | Guatemala    | Atitan           |
| St. Juan de los Lepros | Guatemala    | Atitan           |
| Juayuba                | Guatemala    | Zonzonate        |
| Jucuapa                | Guatemala    | St. Miguel       |
| Jucuaran               | Guatemala    | St. Miguel       |
| Juigalpa               | Nicaragua    | Matagalpa        |
| Jumai, St. Francisco   | Guatemala    | Guazacapan       |
| Jumuniqué              | Guatemala    | Santa Ana Grande |
| Jupitepeque            | Guatemala    | Chiquimula       |
| Jurla                  | Honduras     | Comayagua        |
| Jutiapa                | Guatemala    | Chiquimula       |
| Jutiapilla             | Guatemala    | St. Salvador     |
| Juticalpa              | Honduras     | Comayagua        |
| Juyuta                 | Guatemala    | Zonzonate        |
| Lacampa                | Honduras     | Comayagua        |
| Lagigua                | Honduras     | Comayagua        |
| Laguata                | Honduras     | Comayagua        |
| Laiguala               | Honduras     | Comayagua        |
| Langue                 | Honduras     | Tegucigalpa      |
| Laniani                | Honduras     | Comayagua        |
| Lanquin                | Guatemala    | Verapaz          |
| Lapaera                | Honduras     | Comayagua        |
| Lauterique             | Honduras     | Tegucigalpa      |
| Lemoa                  | Guatemala    | Sololá           |
| Leon City              | Nicaragua    | Cap de la Prov.  |
| Lepaterique            | Honduras     | Tegucigalpa      |
| Lexamani               | Honduras     | Comayagua        |
| Linaca                 | Honduras     | Tegucigalpa      |
| Lislic                 | Guatemala    | St. Miguel       |
| Lobaga                 | Nicaragua    | Matagalpa        |
| Lobguisca              | Nicaragua    | Matagalpa        |

| Places.                  | Bishopricks. | Districts.       |
|--------------------------|--------------|------------------|
| Lolotique, St. Francisco | Guatemala    | St. Miguel       |
| — Trinidad               | Guatemala    | St. Miguel       |
| St. Lorenzo el Real      | Guatemala    | Suchiltepeques   |
| St. Lucas                | Chiapa       | Ciudad Real      |
| St. Lucas Cabrera        | Guatemala    | Sacatepeques     |
| Santa Lucia Monterr.     | Guatemala    | Sacatepeques     |
| Santa Lucia              | Guatemala    | Santa Ana Grande |
| Santa Lucia              | Guatemala    | Acasaguastan     |
| St. Lucia Mine           | Honduras     | Comayagua        |
| St. Luis                 | Yucatan      | Peten            |
| St. Luis de las Carret   | Guatemala    | Sacatepeques     |
| Macholoa                 | Honduras     | Comayagua        |
| La Magdalena             | Guatemala    | Acasaguastan     |
| La Magdalena             | Chiapa       | Tuxtla           |
| Santa M. Magdalena       | Guatemala    | Sacatepeques     |
| Santa M. Magdalena       | Chiapa       | Ciudad Real      |
| Majatique                | Honduras     | Comayagua        |
| Malacatan, Santa Ana     | Guatemala    | Gueguetenango    |
| Managua                  | Nicaragua    | Granada          |
| Maniani                  | Honduras     | Comayagua        |
| Manto                    | Honduras     | Comayagua        |
| Mapastepeque             | Chiapa       | Soconusco        |
| Marcala                  | Honduras     | Comayagua        |
| St. Marcos               | Guatemala    | Quezaltenango    |
| St. Marcos de la Lagima  | Guatemala    | Atitan           |
| Santa Maria de Jesus     | Guatemala    | Sacatepeques     |
| Santa Maria de Jesus     | Guatemala    | Quezaltenango    |
| St. Martin               | Guatemala    | Quezaltenango    |
| St. Martin Mine          | Honduras     | Tegucigalpa      |
| St. Martin               | Chiapa       | Ciudad Real      |
| Masagua, St. Antonio     | Guatemala    | St. Salvador     |
| — Santa Catarina         | Guatemala    | Zonzonate        |
| — St. Luis               | Guatemala    | Escuintla        |
| — St. Juan               | Guatemala    | Santa Ana Grande |
| — St. Pedro              | Guatemala    | St. Salvador     |
| Masaya                   | Nicaragua    | Granada          |
| Matagalpa                | Nicaragua    | Cap. of District |
| Mataquesuinta            | Guatemala    | Chiquimula       |
| St. Mateo                | Guatemala    | Quezaltenango    |
| Mathiarè                 | Nicaragua    | Leon             |
| Mazaguara                | Honduras     | Comayagua        |
| Mazaltenango             |              |                  |
| — St. Bartolome          | Guatemala    | Suchiltepeques   |
| — St. Gabriel            | Guatemala    | Suchiltepeques   |

| Places.                   | Bishopricks. | Districts.       |
|---------------------------|--------------|------------------|
| Mazaltenango; St. Lorenzo | Guatemala    | Gueguetenango    |
| Mazapa                    | Guatemala    | Gueguetenango    |
| Mazapetagua, ruined       | Chiapa       | Soconusco        |
| Mazatan                   | Chiapa       | Soconusco        |
| Mazatepet                 | Nicaragua    | Granada          |
| Metapa                    | Nicaragua    | Leon             |
| Metapas, St. Pedro        | Guatemala    | Santa Ana Grande |
| Mexicanos                 | Chiapa       | Ciudad Real      |
| — Asuncion                | Guatemala    | St. Salvador     |
| — Santa Isabel            | Guatemala    | Zonzonate        |
| Mexicapa                  | Honduras     | Comayagua        |
| — Asuncion                | Guatemala    | St. Miguel       |
| Miambar                   | Honduras     | Comayagua        |
| Mianguera                 | Guatemala    | St. Miguel       |
| Micapa                    | Chiapa       | Tuxtla           |
| St. Miguel City           | Guatemala    | Cap. of District |
| St. Miguel                | Yucatan      | Peten            |
| St. Miguel                | Chiapa       | Ciudad Real      |
| St. Miguel, ruined        | Guatemala    | Suchiltepeques   |
| St. Miguelito             | Guatemala    | Sacatepeques     |
| Milpa Dueñas              | Guatemala    | Chimaltenango    |
| Milpas altas, St. Ana     | Guatemala    | Sacatepeques     |
| -- St. Bartolome          | Guatemala    | Sacatepeques     |
| — St. Mateo               | Guatemala    | Sacatepeques     |
| -- St. Miguel             | Guatemala    | Sacatepeques     |
| — Santo Tomas             | Guatemala    | Sacatepeques     |
| Mita, Asuncion            | Guatemala    | Chiquimula       |
| -- Santa Catarina         | Guatemala    | Chiquimula       |
| Mixco, Santo Domingo      | Guatemala    | Sacatepeques     |
| Mixtan, Santa Ana         | Guatemala    | Escuintla        |
| — St. Juan                | Guatemala    | Escuintla        |
| Mizata                    | Guatemala    | Santa Ana Grande |
| Momostenango              | Guatemala    | Tonicapan        |
| Moncagua                  | Guatemala    | St. Miguel       |
| Morolica                  | Honduras     | Tegucigalpa      |
| Motocinta                 | Guatemala    | Gueguetenango    |
| Moyos                     | Chiapa       | Ciudad Real      |
| Moyuta                    | Guatemala    | Guazacapan       |
| Mozonte                   | Nicaragua    | Nueva Segovia    |
| Muimui                    | Nicaragua    | Matagalpa        |
| Mustiquipaque             | Guatemala    | Guazacapan       |
| Nacaome                   | Honduras     | Tegucigalpa      |
| Nagarote                  | Nicaragua    | Leon             |
| Nagualate, ruined         | Guatemala    | Suchiltepeques   |

| Places.                | Bishopricks. | Districts.       |
|------------------------|--------------|------------------|
| Naguatlan, ruined      | Chiapa       | Soconusco        |
| Nahuisalco             | Guatemala    | Zonzonate        |
| Namasiguet             | Honduras     | Tegucigalpa      |
| Namotiva, Santa Catal. | Nicaragua    | Granada          |
| — St. Juan             | Nicaragua    | Granada          |
| Nancinta               | Guatemala    | Guazacapan       |
| Nandagomo              | Nicaragua    | Granada          |
| Nandaime               | Nicaragua    | Granada          |
| Navia, Santa Maria de  | Nicaragua    | Leon             |
| Naulingo               | Guatemala    | Zonzonate        |
| Nebah, Santa Maria     | Guatemala    | Gueguetenango    |
| Necta, St. Pedro       | Guatemala    | Gueguetenango    |
| Nejapa                 | Chiapa       | Soconusco        |
| — St. Antonio          | Guatemala    | Chimaltenango    |
| — St. Geronimo         | Guatemala    | St. Salvador     |
| Nicaragua Town         | Nicaragua    | Cap. of District |
| Nicaragua Pueblo       | Nicaragua    | Nicaragua        |
| St. Nicolas Laborio    | Nicaragua    | Leon             |
| Nicoya                 | Nicaragua    | Cap. of District |
| Nindiri                | Nicaragua    | Granada          |
| Niquinohomo            | Nicaragua    | Granada          |
| Nueva Segovia City     | Nicaragua    | Cap. of District |
| Nunualco, St. Juan     | Guatemala    | St. Vicente      |
| — St. Pedro            | Guatemala    | St. Vicente      |
| — St. Tiago            | Guatemala    | St. Vicente      |
| Ocotál                 | Nicaragua    | Nueva Segovia    |
| Ocotepeque             | Honduras     | Comayagua        |
| Ocotepeque             | Chiapa       | Tuxtla           |
| Ocotzocoutla           | Chiapa       | Tuxtla           |
| Ocosingo               | Chiapa       | Ciudad Real      |
| Ojojona                | Honduras     | Tegucigalpa      |
| Ojuera                 | Honduras     | Comayagua        |
| Olancho                | Honduras     | Comayagua        |
| Olanchito City         | Honduras     | Comayagua        |
| Olintepeque            | Guatemala    | Quezaltenango    |
| Olocuilta              | Guatemala    | St. Salvador     |
| Ometepet               | Nicaragua    | Granada          |
| Opatoro                | Honduras     | Comayagua        |
| Opico, St. Juan        | Guatemala    | Santa Ana Grande |
| Opoa                   | Honduras     | Comayagua        |
| Opoteca                | Honduras     | Comayagua        |
| Orica                  | Honduras     | Tegucigalpa      |
| Orocuina               | Honduras     | Tegucigalpa      |
| Orosi                  | Nicaragua    | Costa-Rica       |

| Places.                  | Bishopricks. | Districts.    |
|--------------------------|--------------|---------------|
| Osicala                  | Guatemala    | St. Miguel    |
| Osolocalco, ruined       | Chiapa       | Soconusco     |
| Ostuacan                 | Chiapa       | Tuxtla        |
| Ostuma                   | Guatemala    | St. Vicente   |
| Ostuncalco               | Guatemala    | Quezaltenango |
| Ostuta                   | Chiapa       | Ciudad Real   |
| Osumazinta               | Chiapa       | Tuxtla        |
| Oxchuc                   | Chiapa       | Ciudad Real   |
| St. Pablo de la Laguna   | Guatemala    | Atitan        |
| Pacaca                   | Nicaragua    | Costa-Rica    |
| Palacaguina              | Nicaragua    | Leon          |
| Paleca                   | Guatemala    | St. Salvador  |
| Palenque, St. Dom.       | Chiapa       | Ciudad Real   |
| Panahachel               | Guatemala    | Atitan        |
| Panchimalco              | Guatemala    | St. Salvado   |
| Pantepeque               | Chiapa       | Tuxtla        |
| Parramos                 | Guatemala    | Chimaltenango |
| Pasaco                   | Guatemala    | Guazacapan    |
| Pastores                 | Guatemala    | Sacatepeques  |
| Patulul                  | Guatemala    | Atitan        |
| Patzicia                 | Guatemala    | Chimaltenango |
| Patzum                   | Guatemala    | Chimaltenango |
| St. Pedro                | Chiapa       | Ciudad Real   |
| St. Pedro de las Huertes | Guatemala    | Sacatepeques  |
| St. Pedro de la Laguna   | Guatemala    | Atitan        |
| Perquin                  | Guatemala    | St. Miguel    |
| Perulapan, St. Bart.     | Guatemala    | St. Salvador  |
| — St. Martin             | Guatemala    | St. Salvador  |
| — St. Pedro              | Guatemala    | St. Salvador  |
| Pespire                  | Nicaragua    | Tegucigalpa   |
| Petalcingo               | Chiapa       | Ciudad Real   |
| Petapa, Concep. Town     | Guatemala    | Sacatepeques  |
| — Santa Ines             | Guatemala    | Sacatepeques  |
| — St. Miguel             | Guatemala    | Sacatepeques  |
| Petatau                  | Guatemala    | Gueguetenango |
| Petoa                    | Honduras     | Comayagua     |
| Pinula, Santa Catarina   | Guatemala    | Sacatepeques  |
| — St. Miguel             | Chiapa       | Ciudad Real   |
| — St. Pedro              | Guatemala    | Chiquimula    |
| Pipixiapa                | Chiapa       | Soconusco     |
| Piraera                  | Honduras     | Comayagua     |
| Platanos                 | Chiapa       | Ciudad Real   |
| Pochuta                  | Chiapa       | Tuxtla        |
| Polopo, St. Antonio      | Guatemala    | Atitan        |



| Places.                | Bishopricks. | Districts.       |
|------------------------|--------------|------------------|
| Poloroz                | Guatemala    | St. Miguel       |
| Posoltega              | Nicaragua    | Subtiava         |
| Posolteguilla          | Nicaragua    | Subtiava         |
| Posta                  | Honduras     | Comayagua        |
| Potrerillos            | Honduras     | Tegucigalpa      |
| Puchuta, ruined        | Guatemala    | Atitan           |
| Pueblo Abajo           | Honduras     | Tegucigalpa      |
| Pueblo del Real        | Honduras     | Comayagua        |
| Pueblo Nuevo           | Nicaragua    | Leon             |
| Pueblo Nuevo           | Nicaragua    | Nueva Segovia    |
| Pueblo Nuevo           | Chiapa       | Tuxtla           |
| Pueblo Nuevo           | Chiapa       | Tuxtla           |
| Pueblo Nuevo           | Nicaragua    | Costa-Rica       |
| Puringla               | Honduras     | Comayagua        |
| Pustla, St. Pedro      | Guatemala    | Zonzonate        |
| Quechula               | Chiapa       | Tuxtla           |
| Quelepa                | Guatemala    | St. Miguel       |
| Quesailica             | Honduras     | Comayagua        |
| Quesalcoatitan         | Guatemala    | Zonzonate        |
| Quesalguaque           | Nicaragua    | Subtiava         |
| Quezaltenango          |              |                  |
| ——— Espiritu Santo     | Guatemala    | Cap. of District |
| ——— St. Sebastian      | Guatemala    | Suchiltepeques   |
| Quezaltepeque          | Guatemala    | St. Salvador     |
| ——— Concepcion         | Guatemala    | St. Salvador     |
| ——— St. Francisco      | Guatemala    | Chiquimula       |
| Quiché, Santa Cruz     | Guatemala    | Sololá           |
| Quircó                 | Nicaragua    | Costa-Rica       |
| Rabinal, St. Pablo     | Guatemala    | Verapaz          |
| St. Raimundo           | Guatemala    | Sacatepeques     |
| St. Ramon              | Nicaragua    | Matagalpa        |
| Realejo Town           | Nicaragua    | Cap. of District |
| Reitoca                | Honduras     | Tegucigalpa      |
| Remedios, N. S. de     | Yucatan      | Cap. del Peten.  |
| ——— N. Sta. de Bar.    | Guatemala    | Sacatepeques     |
| ——— Sta. Mar. de los   | Guatemala    | St. Miguel       |
| Retaluleu, St. Antonio | Guatemala    | Suchiltepeques   |
| ——— St. Catarina       | Guatemala    | Suchiltepeques   |
| ——— Sto. Domingo       | Guatemala    | Suchiltepeques   |
| Sacacoyo               | Guatemala    | Santa Ana Grande |
| Sacapulas, St. Domingo | Guatemala    | Gueguetenango    |
| Sacatecoluca           | Guatemala    | St. Vicente      |

| Places                    | Bishopricks. | Districts.       |
|---------------------------|--------------|------------------|
| Sacatepeques              |              |                  |
| ———— St. Antonio          | Guatemala    | Quezaltenango    |
| ———— St. Juan             | Guatemala    | Sacatepeques     |
| ———— St. Lucas            | Guatemala    | Sacatepeques     |
| ———— St. Pedro            | Guatemala    | Sacatepeques     |
| ———— St. Pedro            | Guatemala    | Quezaltenango    |
| ———— St. Tiago            | Guatemala    | Sacatepeques     |
| Saguayapa                 | Guatemala    | St. Vicente      |
| Sahcajá, St. Luis         | Guatemala    | Tonicapan        |
| Salamâ                    | Guatemala    | Verapaz          |
| St. Salvador City         | Guatemala    | Cap. de la Prov. |
| Samayaque                 | Guatemala    | Suchiltepeques   |
| Sambo                     | Guatemala    | Suchiltepeques   |
| Santiago                  | Guatemala    | Sacatepeques     |
| Santiago                  | Honduras     | Comayagua        |
| ———— Zamora               | Guatemala    | Chimaltenango    |
| ———— Guistlan             | Chiapa       | Ciudad Real      |
| Sapota                    | Honduras     | Comayagua        |
| Sapotan                   | Guatemala    | Santa Ana Grande |
| Sapotitlan, St. Francisco | Guatemala    | Suchiltepeques   |
| ———— St. Felipe, ruined   | Guatemala    | Suchiltepeques   |
| ———— St. Luis, ruined     | Guatemala    | Suchiltepeques   |
| ———— St. Martin           | Guatemala    | Suchiltepeques   |
| Sause                     | Nicaragua    | Leon             |
| Sayula                    | Chiapa       | Tuxtla           |
| Sebaco                    | Nicaragua    | Matagalpa        |
| St. Sebastian             | Guatemala    | Bar. de la N. G. |
| St. Sebastian             | Guatemala    | Sacatepeques     |
| St. Sebastian             | Honduras     | Comayagua        |
| Sensembla                 | Guatemala    | St. Miguel       |
| Sensenti                  | Honduras     | Comayagua        |
| Sensimon                  | Guatemala    | St. Miguel       |
| Sensuntepeque             | Guatemala    | St. Vicente      |
| Serquin                   | Honduras     | Comayagua        |
| Siguacatepeque            | Honduras     | Comayagua        |
| Sija, St. Carlos          | Guatemala    | Tonicapan        |
| Silca                     | Honduras     | Comayagua        |
| Similator                 | Honduras     | Comayagua        |
| Simojovel                 | Chiapa       | Ciudad Real      |
| Sinacamecayo, ruined      | Guatemala    | Escuintla        |
| Sinacantan, St. Domingo   | Chiapa       | Ciudad Real      |
| ———— Santa Isabel         | Guatemala    | Guazacapan       |
| Sipacapa                  | Guatemala    | Quezaltenango    |
| Siquinalá                 | Guatemala    | Escuintla        |
| Soconusquillo             | Chiapa       | Soconusco        |

| Places.                    | Bishopricks. | Districts.       |
|----------------------------|--------------|------------------|
| Sololá                     | Guatemala    | Cap. de Prov.    |
| Soloma                     | Guatemala    | Gueguetenango    |
| Solosuchiapa               | Chiapa       | Tuxtla           |
| Somotán                    | Guatemala    | Acasaguastán     |
| Somotillo                  | Nicaragua    | Leon             |
| Sonaguera Town             | Honduras     | Comayagua        |
| Sonsacate                  | Guatemala    | Zonzonate        |
| Soyaló                     | Chiapa       | Tuxtla           |
| Soyatitán                  | Chiapa       | Ciudad Real      |
| Subchiapa                  | Chiapa       | Tuxtla           |
| Subtiava                   | Nicaragua    | Cap. of District |
| Suchiltepeques, St. Anton. | Guatemala    | Suchiltepeques   |
| Suchitoto                  | Guatemala    | St. Salvador     |
| Sulaco                     | Honduras     | Comayagua        |
| Sumpango                   | Guatemala    | Sacatepeques     |
| Suñil                      | Guatemala    | Quezaltenango    |
| Sunuapa                    | Chiapa       | Tuxtla           |
| Suyapango                  | Guatemala    | St. Salvador     |
| Tacachico                  | Guatemala    | Santa Ana Grande |
| Tacaná                     | Guatemala    | Quezaltenango    |
| Tacpa                      | Guatemala    | St. Salvador     |
| Tacuba                     | Guatemala    | Zonzonate        |
| Tacuilula, St. Maria       | Guatemala    | Guazacapan       |
| Tacuscalco                 | Guatemala    | Zonzonate        |
| Tajumulco                  | Guatemala    | Quezaltenango    |
| Talgua                     | Honduras     | Comayagua        |
| Taltique, Santa Maria      | Guatemala    | Verapaz          |
| Tamaju                     | Guatemala    | Verapaz          |
| Tamara                     | Honduras     | Tegucigalpa      |
| Tambla                     | Honduras     | Comayagua        |
| Tanuluaca                  | Guatemala    | St. Salvador     |
| Tapachula                  | Chiapa       | Soconusco        |
| Tapalapan                  | Chiapa       | Tuxtla           |
| Tapilula                   | Chiapa       | Tuxtla           |
| Tatumbula                  | Honduras     | Comayagua        |
| Taxisco                    | Guatemala    | Guazacapan       |
| Tecapa                     | Guatemala    | St. Miguel       |
| Techanco                   | Guatemala    | St. Salvador     |
| Tecoaco                    | Guatemala    | Escuintla        |
| Tecoluca                   | Guatemala    | St. Vicente      |
| Tecpatlán                  | Chiapa       | Tuxtla           |
| Tegucigalpa Town           | Honduras     | Cap. of District |
| Tejutla, St. Tiago         | Guatemala    | Quezaltenango    |
| ——— St. Tomas              | Guatemala    | St. Salvador     |

| Places.              | Bishopricks. | Districts.       |
|----------------------|--------------|------------------|
| Telica               | Nicaragua    | Subtiava         |
| Tembla abaxo         | Honduras     | Comayagua        |
| Tembla arriba        | Honduras     | Comayagua        |
| Tenambla             | Honduras     | Comayagua        |
| Tenango              | Chiapa       | Ciudad Real      |
| Tenansingo           | Guatemala    | St. Salvador     |
| Tencoa               | Honduras     | Comayagua        |
| Tenejapa             | Chiapa       | Ciudad Real      |
| Teopisca             | Chiapa       | Ciudad Real      |
| Teotepeque           | Guatemala    | Santa Ana Grande |
| Teotitan             | Guatemala    | Gueguetenango    |
| Tepanguatemala       | Guatemala    | Chimaltenango    |
| Tepeaco              | Guatemala    | Guazacapan       |
| Tepecoyo             | Guatemala    | Santa Ana Grande |
| Tepesomoto           | Nicaragua    | Nueva Segovia    |
| Tepesonte, St. Juan  | Guatemala    | St. Salvador     |
| ——— St. Miguel       | Guatemala    | St. Salvador     |
| Teupasenti           | Honduras     | Tegucigalpa      |
| Tespaneca            | Nicaragua    | Leon             |
| Terraba              | Nicaragua    | Costa-Rica       |
| Teustepet            | Nicaragua    | Matagalpa        |
| Texaquang. St. Marc. | Guatemala    | St. Salvador     |
| ——— St. Tiago        | Guatemala    | St. Salvador     |
| ——— Sto. Tomas       | Guatemala    | St. Salvador     |
| Texar, St. Lorenzo   | Guatemala    | Sacatepeques     |
| ——— St. Miguel       | Guatemala    | Sacatepeques     |
| ——— St. Sebastian    | Guatemala    | Sacatepeques     |
| Texiguat             | Honduras     | Tegucigalpa      |
| Texincal             | Guatemala    | St. Salvador     |
| Texis, St. Estevan   | Guatemala    | Santa Ana Grande |
| Tezcuaco             | Guatemala    | Guazacapan       |
| Ticamaya             | Honduras     | Comayagua        |
| Tila                 | Chiapa       | Ciudad Real      |
| Tipitapa             | Nicaragua    | Granada          |
| Tircagua             | Honduras     | Tegucigalpa      |
| Titiguapa Town       | Guatemala    | St. Vicente      |
| Tiuma                | Honduras     | Comayagua        |
| Tizapa               | Chiapa       | Soconusco        |
| Tobosi               | Nicaragua    | Costa-Rica       |
| Toliman              | Guatemala    | Atitan           |
| Tomalá               | Honduras     | Comayagua        |
| Tonacatepeque        | Guatemala    | St. Salvador     |
| Tonalá               | Chiapa       | Soconusco        |
| Santo Toribio        | Yucatan      | Peten            |
| Torola               | Guatemala    | St. Miguel       |

| Places.                 | Bishopricks. | Districts.       |
|-------------------------|--------------|------------------|
| Totogalpa               | Nicaragua    | Nueva Segovia    |
| Totolapa                | Chiapa       | Ciudad Real      |
| Totonicapan             |              |                  |
| ----- St. Christoval    | Guatemala    | Totonicapan      |
| ----- St. Miguel        | Guatemala    | Cap. de Prov.    |
| Truxillo City           | Honduras     | Comayagua        |
| Tucurrique              | Nicaragua    | Costa-Rica       |
| Tucuru                  | Guatemala    | Verapaz          |
| Tumbalà                 | Chiapa       | Ciudad Real      |
| Tutuapa                 | Guatemala    | Quezaltenango    |
| Tuxtla                  | Chiapa       | Cap. of District |
| Tuxtla                  | Chiapa       | Soconusco        |
| Tuzantlan, ruined       | Chiapa       | Soconusco        |
| Vacas, Valle de las     | Guatemala    | Sacatepeques     |
| Vaquitepeque            | Chiapa       | Tuxtla           |
| Verapaz, St. Christoval | Guatemala    | Verapaz          |
| St. Vicente de Austr.   | Guatemala    | Cap. of District |
| Viejo, Pueblo del       | Nicaragua    | Realejo          |
| Villa Hermosa           | Nicaragua    | Costa-Rica       |
| Villa Nuev. de St. José | Nicaragua    | Costa-Rica       |
| Villa-seca, St. Andr.   | Guatemala    | Suchiltepeques   |
| Villa Vieja             | Nicaragua    | Costa-Rica       |
| Visitac. de Ntra. Sra.  | Guatemala    | Atitan           |
| Ujaraz Town             | Nicaragua    | Costa-Rica       |
| Uluazapa                | Guatemala    | St. Miguel       |
| Uspantan                | Guatemala    | Gueguetenango    |
| Usulután                | Guatemala    | St. Miguel       |
| Utatlan, Santa Lucia    | Guatemala    | Sololá           |
| Xecul, St. Andres       | Guatemala    | Totonicapan      |
| Xeres de la Front. Town | Honduras     | Tegucigalpa      |
| Xicaro                  | Nicaragua    | Granada          |
| Xilotepeque, St. Luis   | Guatemala    | Chiquimula       |
| ----- St. Jacinto       | Guatemala    | Chimaltenango    |
| ----- St. Martin        | Guatemala    | Chimaltenango    |
| Xinaco, Santo Domingo   | Guatemala    | Sacatepeques     |
| Xinotega                | Nicaragua    | Matagalpa        |
| Xiquipilas              | Chiapa       | Tuxtla           |
| Xitotol                 | Chiapa       | Tuxtla           |
| Yalaguina               | Nicaragua    | Nueva Segovia    |
| Yamabal                 | Guatemala    | St. Miguel       |
| Yambalanguira           | Honduras     | Comayagua        |
| Yarula                  | Honduras     | Comayagua        |

| Places.                 | Bishopricks. | Districts.    |
|-------------------------|--------------|---------------|
| Yaxalum                 | Chiapa       | Ciudad Real   |
| Yayaguita               | Chiapa       | Ciudad Real   |
| Yayantique              | Guatemala    | St. Miguel    |
| Yoloaiquin              | Gúatemala    | St. Miguel    |
| Yolula                  | Honduras     | Comayagua     |
| Yoquoaquin              | Guatemala    | St. Miguel    |
| Yoro Town               | Honduras     | Comayagua     |
| Yusgare                 | Honduras     | Tegucigalpa   |
| Zacabah, St. Andres     | Guatemala    | Sololá        |
| Zacapa, St. Pablo       | Guatemala    | Acasaguastan  |
| —— St. Pedro            | Guatemala    | Acasaguastan  |
| Zacualpa, el Esp. Santo | Guatemala    | Sololá        |
| Zapaluta                | Chiapa       | Ciudad Real   |
| Zaragoza Town           | Guatemala    | Chimaltenango |
| Zibacà                  | Chiapa       | Ciudad Real   |
| Zintalapa               | Chiapa       | Tuxtla        |
| Zitalà, St. Francisco   | Guatemala    | St. Salvador  |
| —— St. Pedro            | Chiapa       | Ciudad Real   |
| Zonzonate Town          | Guatemala    | Cap. de Prov. |
| Zozocoltenango          | Chiapa       | Ciudad Real   |
| Zula, St. Pedro City    | Honduras     | Comayagua     |

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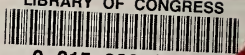
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